WEST VIRGINA HISTORY

A Quarterly Magazine

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CECILE R. GOODALL, *Editor*

BESS HARRISON, *Managing Editor*

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Contents

Documents:

The Clarksburg Educational Convention of September 8-9, 1841, edited by C. H. Ambler ---- 5

West Virginians in the American Revolution, assembled and edited by Ross B. Johnston ---- 55

Book Reviews:

Johnson, *The Other Side of Main Street: A History Teacher from Sauk Centre*, by Carroll H. Quenzel ---- 66

Morrow, *Golden Years in Retrospect*, by Clara Lytle ---- 67

Carman-Luthin, *Lincoln and the Patronage*, by William E. Brooks ---- 69

State History as Featured by the Press ---- 72

Recent Accessions, Department of Archives and History ---- 75

Contributor's Page ---- 77

Editor's Page ---- 78

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The Clarksburg Educational Convention of September 8-9, 1841

Edited by C. H. AMBLER

According to the late Virgil A. Lewis, from 1893 to 1897 state superintendent of free schools of West Virginia and for a longer period her chief historian, this gathering was "the most important educational meeting ever held on the soil of West Virginia, before or since."[1] It was largely the result of a sectarian movement interested in maintaining religious influences in education,[2] but it was also a product of the public free school movement launched in 1779 by Thomas Jefferson.[3] From time to time, notably 1796, 1818 and 1829, this movement had been accelerated by legislation[4] and by other factors, such as the Sunday School movement,[5] the sympathetic approval of public officials, notably Governors Monroe, Cabell, and the Tylers, the creation of a state literary fund, and the rise of the common man in the political and cultural scale.[6]

Despite these influences the public free school movement was lagging in Virginia in 1839, when Governor David Campbell of Washington County, a progressive educational center, called attention to the subject in his annual message of that year. As determined by the Governor from a study of the signatures and marks to applications for

[1] Thomas C. Miller, compiler, *The History of Education in West Virginia*, p. 32.
[2] Sadie Bell, *The Church, the State and Education*, pp 342, 346.
[3] Jefferson's influence on educational history is best set forth in his *Writings* (Ford ed. 12 volumes. New York, 1892-99.) See also Roy J. Honeywell, *The Educational Work of Thomas Jefferson*, and William A. Maddox, *The Free School Idea in Virginia before the Civil War.*
[4] The Aldermanic Law was enacted in 1796, but no free schools were established under it. Jefferson, *Autobiography*, p. 76; A. J. Morrison, *Beginnings of Public Education in Virginia*, p. 9; and Honeywell, *Jefferson*, p. 14. A part of the income of the Literary Fund was first earmarked in 1818 for the education of children of the indigent poor and the following year the University of Virginia was established. See *Session Acts* (1817-18), pp. 11-15, and *Session Acts* (1818-19), pp. 15-18. An act of 1829 authorized the division of counties into districts for the purpose of establishing district free schools. It was under this act that the first free schools were established in present West Virginia. They were not permanent.
[5] Mirianna C. Brown, *Sunday School Movement in America*, p. 31; Bell, *Church, State and Education*, pp. 242-248.
[6] *The Evangelical and Literary Messenger* (Richmond, Va.), Vol. IX, pp. 83-86, 133-137, 196-201, 301-310, 315-318, 350-354; Bell, *Church State and Education*, pp. 260-261, 344-345; Morrison, *Beginnings*, pp. 55, 93; Maddox, *Free School Idea*, pp. 116-117, 134-135.

marriage licenses, illiteracy was then increasing in Virginia.[7] This conclusion was confirmed by the federal census of 1840.[8] Under the circumstances, this revelation, by placing the consequences of neglect in bold relief, stung Virginia's pride.[9] In response thereto the church renewed its activities, and on March 20, 1841, the general assembly asked the President and Directors of the Literary Fund to submit a plan for "a school system best adopted . . . to secure the benefits of education to the people of this commonwealth."[10]

Responses to this request were immediate and state-wide. At first they were restricted to local gatherings, but as the date for the meeting of the next general assembly drew nearer, the movement took on larger and more representative aspects. Whether significant or not, the Clarksburg Convention led this phase of the movement. It was followed that same year by two other educational conventions of more than local importance: One at Lexington on October 7, and the other at Richmond on December 9.

The Clarksburg Convention was composed of one hundred fourteen delegates from sixteen counties, all but four of which are now a part of West Virginia.[11] The

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[7] *House Journal* (1839-40), Doc. No. 26; Bell, *Church, State and Education*, pp. 344-345; Maddox, *Free School Idea*, p. 130.

[8] Second Auditor, *Report* (1840-41); *House Journal* (1840-41); *Southern Literary Message*, Vol. VIII, p. 115; Bell, *Church, State and Education*, p. 345.

[9] Bell, *Church, State and Education*, pp. 342, 346; Maddox, *Free School Idea*, pp. 132, 138; *Richmond Enquirer*, December 4, 1840; *ibid.*, February 13, 1841; *ibid.*, March 9, 1841.

[10] *Session Acts* (1840-41), p. 51.

[11] As the delegates from Augusta, Frederick, Shenandoah, and Warren counties, James Points, Esq., Washington G. Singleton, Isaac S. Pennybacker, and John M'Coy, respectively, were invited by the Convention to membership therein, it was evidently primarily a northwest Virginia gathering. By counties the other delegates were: *Berkeley*, William A. Summerville; *Braxton*, John P. Bryne, Morgan Dyer, Thomas B. Friend, Esaias Fetty, Albert A. Lewis; *Harrison*, Caleb Boggess, Augustus P. Bond, Ephriam Bee, Benjamin Bassel, Phineas Chaplin, John Cather, E. Chivrant, C. Chivrant, Gideon P. Camden, Reuben Davisson, Dr. D. D. Davisson, John Gaston, John Goff, Nathan Goff, William A. Harrison, Charles A. Harper, Joseph Johnson, Daniel Kincheloe, John C. Lowther, A. Lowther, Luther Haymond, George H. Lee, Charles Lewis, William Martin, Eli Marsh, Richard W. Moore, James H. M'Mechen, Eli M'Whorter, James M'Calley, J. H. Potts, A. L. Patton, Ezekiel Quillen, Thomas S. Reeder, Thomas Rhea, A. J. Smith, John B. Tisdale, J. Weirick, R M. Whiting, Charles Wheeler, John H. Woodford, Peter Zinn; *Jackson*, John P. Thomason; *Lewis*, Thomas Bland, M. G. Bush, A. Brooks, J. M. Camp, Evan Carmack, P. Cox, Jr., H. Steinback, Cabell Tavenner; *Mason*, John L. Sehon, Jr.; *Marshall*, E. H. Caldwell, I. Hoge, John Parriott; *Monongalia*, John S. Barnes, Sr., John S. Barnes, Jr., Isaac Blue, John Clayton, James Evans, Zedekiah Kidwell, F. Riger, Jr., George M'Neely, Philander S. Ruter; *Ohio*, William Armstrong, John W. Clemens, E. Hildreth, Z. Jacob, Riddick M. Kee, William M'Connell, W. E. Newton, Alexander Newman, Augustus W. Ruter, Thomas Townsend, G. W. Thompson, J. H. White; *Randolph*, D. Goff, W. C. Haymond, David Holder, James H. Logan, Daniel W. Shertliff, E. D. Wilson; *Tyler*, S. Bond, John Ireland, John B. Lacy, James Morris, Presley Martin, J. Russell, W. Underwood, E. Wells, John Wells; *Wood*, Austin Berkley,

others were in the Shenandoah Valley. Among prominent persons who could not attend but sent communications were Judge Edwin S. Duncan of Peel Tree, Barbour County; the Rev. Alexander Campbell, president of newly founded Bethany College and a resident of Brooke County; John D. D. Rosset, a progressive and outstanding leader of Ripley, Jackson County; and Dr. Henry Ruffner, president of Washington College, now Washington and Lee University at Lexington. By vote of the Convention the Rev. E. W. Sehon of Cincinnati, Ohio, was given a seat in its membership.

The Clarksburg Convention was presided over by George Hay Lee, a distinguished barrister of that city. The vice-presidents were John M'Whorter, John S. Barnes, James W. Clemens, John Parriott, Joshua Russell, William C. Haymond, Joseph Johnson, Albert W. Lewis, and Josiah M. Steed. The principal address was a communication from the Rev. Alexander Campbell, which, in his absence, was read "at the secretary's table." Following a comparison of the needs of patrician and plebeian societies, Campbell stated the case for western Virginia in these words:

> We do not want poor schools for poor scholars, or gratuitous instructions for paupers; but we want schools for all at the expense of all. Theory might have taught what experience has everywhere proved—that a few of the worthy poor, who most deserve education, will accept it under such humiliating conditions as it must be tendered on any plan hitherto attempted of having two classes of pupils in the same school—one class educated at the public expense, and the other at their own.[12]

Even more significant with respect to the then current attitude of the clergy generally were Campbell's statements on the baneful influence of the French Revolution which he described as an "age of atheism and infidelity." Although he insisted that "intellectual without moral culture

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G. Berkeley, Lewis Bond, Thomas Chancellor, T. T. Henderson, J. P. Brice, W. M. Protsman, J. M. Steed, M. Spencer, F. Tavenner. *House Journal* (1841-42), Doc. No. 7, pp. 3-4.

[12] *House Journal* (1841-42), Doc. No. 7, p. 37.

is a curse" and that primary school education "without the Bible and moral training, is a national calamity," he admitted that there was a "common Christianity" with respect to fundamentals of piety and morality "on which all good men of all denominations are agreed."[13] For some time Presbyterians had emphasized this phase of the subject, which is important because it indicates a rapprochement between church and state and a future workable system.

Most of the remaining time of the Convention was used to discuss the report of its select committee, particularly that part of it which proposed that Virginia accept from the Federal Government proceeds from the sales of public lands and use them to aid in establishing "a more liberal and efficient primary or common school system." As it was impossible to determine this or any other similar proposition satisfactorily in a hastily improvised convention, a committee of seven was chosen to "prepare an address or appeal to the citizens of the state upon the subject of education generally." Of all the several proposals suggested for its guidance, including a division of the State into school districts and a study of "female" education, the Convention adopted only the following: "Resolved, That the principle of district taxation, for the support of primary schools to supply any deficiency which may now exist, or may continue to exist, in the funds of the commonwealth devoted to education, meets with the entire approbation of this convention."[14] "Outlines of a Plan for the Improvement of Common Schools in Virginia," prepared by Dr. Henry Ruffner at the request of the Kanawha Lyceum (Charleston), together with a "Project for a Public Free School Law" for Virginia, by John D. D. Rosset of Ripley, Jackson County, were received and "laid on the table," but they were published as a part of the Convention proceedings.[15]

Of these proposals that by Dr. Ruffner, although con-

[13] Bell, *Church, State and Education*, pp. 346-347; *House Journal* (1841-42), Doc. No. 7, p. 36.
[14] *Ibid.*, Doc. No. 7, pp. 5-6.
[15] *Ibid.*, Doc. No. 7, pp. 10-11.

servative, was the most constructive. As most of the state funds then spent for the education of poor children were, according to Ruffner, wasted, through their inadequacy and their use to employ masters who were "in no respect qualified to teach" and "deserve to be whipped themselves, instead of being entrusted with the whipping of the poor children in their schools," he proposed "a system of district schools, supported by a tax on property." In this his aim was to improve the existing system and did not even anticipate establishment of a state-wide system of public free schools, for under this proposal "scattered families" were to be left "until the population increased around them."[16] Moreover, the proposed districts were to be determined with respect to abilities to pay, which would have given some of them "perpetual" schools, whereas sparsely populated areas would, temporarily at least, have had no schools at all.

The Ruffner system was to have been under the general supervision of a "superintendent of schools for the state." The existing county school commissioners were retained but with additional duties. In order to make the system "more complete and effectual" he suggested the use of normal schools "for the education of schoolmasters." In answer to objections then currently made to the district system, he insisted that additional funds, efficient and sympathetic supervision, surrender of conventional notions regarding liberty, and a proper appreciation of the necessities of the situation would overcome them.[17]

The Rosset "Project" contained interesting and far-reaching suggestions, some of which were one hundred years ahead of their time. Among these was a proposal for the creation of a permanent fund of $500,000, the income of which would be used to pension teachers with thirty years service in "public primary schools." In view of the then current objections to hierarchies in government and particularly in public education, his proposal to vest com-

[16] *Ibid.*, Doc. No. 7, p. 12.
[17] *Ibid.*, Doc. No. 7, pp. 12-14.

plete control in a "general council" of three members, to be aided by county councils of the same membership, was original, far reaching, and somewhat defiant of Jeffersonian principles. Other items of "the Project" proposed the abolition of the Literary Fund and the maintenance of all primary schools by direct taxation, limitation of total state expenditures for the University and state aided colleges to one-third of the amount spent for primary education, and extension of the benefits of the proposed system to all white children between the ages of six and twelve.[18]

Differences between eastern and western Virginia featured the Convention. Following the leadership of Ruffner and Campbell, the delegates generally condemned the University which, because of its expenditures and its place in the existing system, was described as the gilded dome of an educational structure lacking a necessary foundation in efficient public schools and supporting sidewalls in high standard, functioning academies. These differences were forcefully expressed in the communication from Judge Duncan, which said in part:

> A splendid university, it is true, has been endowed, accessible only to the sons of the wealthy planters of the eastern part of the state and of the southern states. I have only heard of two students attending it from the northwest. The resources of the Literary fund intended for all, has by a singular policy, somewhat peculiar to the legislation of the state, been frittered away in the endowment of an institution whose tendencies are essentially aristocratic, and beneficial only to the *very rich*—and for the support of the primary schools, exclusively intended for the *very poor* . . . The men of small fortunes are left to their own means for the education of their children. . . . The great body of the people of Virginia, and the entire body in the northwest, are deprived of all participation in the Literary fund, they cannot send their children to the university, and they are prohibited if they would in joining in the scramble for the annual donation for primary schools. . . . The fund designed for the latter purpose is applied without any system, and without any practical benefit. It is scattered somewhat in the manner that an osten-

[18] *Ibid.*, Doc. No. 7, pp. 10-11.

> tatious nabob would scatter small change among a promiscuous crowd of paupers and cry out, "catch who can."[19]

The Convention Address, a considerable document, was signed by George W. Thompson, Charles Wheeler, Augustus W. Ruter, William Armstrong, Isaac Hoge, D. Goff of Randolph, and Thomas Townsend, committee. Taking its cue from Governor Campbell's message of 1839 and the federal census of 1840, it expressed "astonishment and a sense of insecurity" because of the alarming state of ignorance in Virginia.[20] Then followed an illuminating comparison of the functions of education in autocratic countries, such as Prussia, where human beings were directed as machines, and in free countries, like the United States, where each person followed his own bent and thus best augmented the sum total of human progress.

While placing chief responsibility for "educational reform" upon the church, the Address recommended that greater attention be given to " female education" and emphasized especially the need for better trained teachers. For this latter purpose a system of normal schools, preferably one for each senatorial district, and "model schools" was proposed, but "a great central" normal was not objectionable. Whether it or several normals were used, the Address recommended that they be "consociated" with the existing academies and the "high schools, which are to be brought into existence."[21] As a means of "defusing public enlightenment" on education and the lives of distinguished teachers, such as Pestalozzi, Basedow, Rochow, and Fellenberg, it recommended also the publication of a state sponsored and supported school journal.

As aids to teachers and the public generally, the Address recommended the establishment of annual contests for floral crowns, such as had been used in Italy; the use of libraries to "call into exercise the slumbering talent of our own state"; the organization of lyceums as agents for

[19] *Ibid.*, Doc. No. 7, pp. 8-9.
[20] *Ibid.*, Doc. No. 7, pp. 15-18.
[21] This is one of the first references to high schools in a Virginia Public document.

arousing and sustaining intellectual curiosity; the use of such architecture and building sites for schoolhouses as would tend to make them centers of civic pride and physical comfort instead of incubators of "consumption" and physical deformity; and finally the creation of "a common-school fund fully competent to the most enlarged wants of an economical and practical system." In keeping with Jeffersonian plans and ideals, the Address held the district system to be "the important step towards school reform." For that reason it favored leaving the initiative in organizing schools and erecting schoolhouses, as well as financing both, with the districts which were, however, to be aided by the Literary Fund in proportion to their efforts.[22]

Although the authors of the Address did not use the term public free school, they evidently had in mind the education of all white children. Something of its spirit and purpose was indicated under the italicized item, *"The people must be educated."* "In the great political results which lie ahead of us" the authors saw "a mighty eloquence appealing to every hope, to every fear, and to every interest of life inciting us to action and warning us of the danger of error and neglect." Without education they indicated that the future generations would be agents for the consummation of Heaven's wrath by civil war or the earthquake revolution. It was therefore the interest of the rich to provide a refuge for their children against these calamities. The Address found this refuge in an enlightened and virtuous body politic, "the end and complement of all other reforms."[23]

A memorial to the legislature, authorized by the Convention, was signed by Thomas Townsend, Enos W. Newton, R. M'Kee, Zachariah Jacob, William McConnell, and Alexander Newman, committee. In keeping with motivating spiritual influences of the time and section, this document, like the "Address to our Fellow-Citizens," was

[22] *House Journal* (1841-42), Doc. No. 7, pp. 18-26.
[23] *Ibid.*, Doc. No. 7, p. 25.

evangelical in tone and consequently did not neglect to recite outstanding defects in the existing system. First among these was the fact that many thousand children of the indigent poor were growing up in Virginia "without the slightest tincture of common learning." Worse still, those of these children who availed themselves of the public bounty were little benefited and the great majority of the youth educated in the common schools were not "qualified to become intelligent men and women." Moreover, their moral and physical training was being neglected through the influence of "ignorant, coarse and vulgar teachers" who were permitted to teach without public leave or license and simply because they were the lowest bidders.[24]

Although "a great majority of the school commissioners from the different counties" had, in a perfunctory manner, reported that "they had no altercations to propose" in the existing system, the memorialists proposed an "Outline of a system of *public schools*." Features of this system were the compulsory division of each county into school districts, which were to be provided with "suitable school houses" centrally located on a "healthful and pleasant" site; local levies to supplement incomes from the Literary Fund which they insisted should be increased through federal and state subsidies; and a salaried state superintendent with sufficient powers to make him effective. Avoiding the caution of Dr. Ruffner's "Outlines of a Plan" they requested that the proposed schools "be free to all the white youth within the districts," a sine qua non to the success of the whole proposal. Moreover, they asked that schools be made "good enough *for the rich*" so that "they may be *fit for the poor*." To meet the need for better teachers they recommended that the existing colleges and academies be required to increase their offerings, through aid from the Literary Fund, so as to provide teacher training.[25]

The Convention ended its proceedings by appointing

[24] *Ibid.*, Doc. No. 7, pp. 27-29.
[25] *Ibid.*

Zachariah Jacob, Elbert R. Caldwell, A. J. Smith, Charles Lewis, John W. Clemens, James H. M'Mechen, J. P. Price, J. M. Steed, John J. Allen of Botetourt County, and James McDowell of Rockbridge County, a committee of ten to attend the educational convention to meet in Lexington on October 7, 1841.[26] This convention, composed of delegates from Bath, Augusta, and Rockbridge counties, met as scheduled and was dominated by McDowell, a resident of Lexington. Under his direction most of the session was given to consideration of the "Ruffner Plan," which was an enlargement of the "Ruffner Outline" as presented to the Clarksburg Convention. Instead of a free public school system, the former proposed reforms in the existing system, the "pauper dole" feature of which was severely condemned. The resulting interest was largely responsible for the "Twin Acts" of March 5, 1846. One of these amended the existing system along the lines of Dr. Ruffner's recommendations and the other authorized the establishment of the "district public school system," under which the first permanent free schools in present West Virginia were established.

Because of the light which they shed upon the educational thought and leadership of one hundred years ago, together with the fact that they are now inaccessible, both the Address and the Memorial of the Clarksburg Convention are here reproduced in full.[27] Except typographical errors and involved statements, the reproduction is verbatum. For the convenience of readers, the paragraphing of these documents has been modernized. Although it is somewhat belated, this presentation is intended as a recognition of the centennial anniversary of an important event in the educational history of the Virginias. More than any other sources these documents established their claims to priority in constructive leadership, as initiated by Thomas Jefferson.

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[26] *Ibid.*, Doc. No. 7, p. 7.

[27] Both the Address and the Memorial were printed as a part of Doc. No. 7, *House Journal* (1841-42). They may be found also in pamphlet form in the New York Public Library. The Ruffner Plan was Doc. No. 35, *House Journal* (1841-42). It was reprinted in U. S. Com. of Ed., *Report* (1899-1900), Vol. I, pp. 381-397.

ADDRESS

THE EDUCATIONAL CONVENTION,

Held at Clarksburg, Sept. 8-9, 1841.

To our Fellow-Citizens of the Commonwealth of Virginia.

The deficiencies of our common school system, the condition of our people in point of intelligence, as referred to by the governor of the commonwealth in the annual message of 1839, and the alarming state of ignorance prevailing amongst our people in the lowest elements of knowledge, as manifested by the census of 1840, excited astonishment and a sense of insecurity towards our republican institutions. Our people, moved by the impulse of common sympathy, by the dictates of common interest, and by a sense of civil and moral obligations to interpose for the elevation of the people, for the preservation of our rights, and the continuance of our free and happy commonwealth of republics, met in solemn convention and imposed upon us the duty of addressing the good and the wise amongst us, so that information on the subject of education may be diffused, discussion elicited, and finally, a system of instruction be established adequate to the dissemination of that virtue and intelligence on which republican government is based.

We have united in the object of our appointment and feel that it is more easy to lament that want of general education and point out the defects of our present system of instruction than to propose means of broad, salutary and therefore successful reform. The end should be proposed before the means are devised. Means and end will then be harmonious, light will dawn upon our subject, and a clear insight be given.

Education must be distinguished from instruction. The former *educes* the intellect, strengthens its powers, unshackles its operations and in a spirit of boundless freedom subjects to its scrutinies the whole empire of mind and

matter, the earth as the habitation of man, and all the causes and consequences connected with the creation, the history and destiny of our race. As men in the aggregate have powers adapted to the cultivation of every science, to the unlimited discovery of truth, and to the extension of every art, so education is only the strengthening and improving of particular powers of each by direct appliances to those powers and by the general cultivation of the whole mind, enlightening all the faculties and making each faculty and intelligent agent administering to the predominate power of mind. An education of this kind is essentially based upon *liberty,* leaving each mind to pursue its peculiar processes of thought and action. This alone is *education.* It is this which every parent wishes when he seeks the profession or employment adapted to the inclination and capacity of his child.

Instruction on the other hand is barely furnishing knowledge in a peculiar direction. It may be confined to the mere manipulations of science and consist principally in teaching dexterity to the fingers or monotonous and unprofitable routine to the mind, at least so far as free investigation and the discovery of truth are involved. What then did the Convention propose for its definite action? It did not intend a mere system of instruction to limit the development of mind by imposing any formulary of opinions or any fixed routine of duties. Truth is universal and its perception is the common property of the race with *educated* capacities, while man in masses may travel continually in the tread-mill of instruction and always return to near the point of his departure. We should then so far as it can be attained, propose education as the result and not the imposition of more instruction.

We live in a Republic based in theory and tending rapidly in practice to the sovereignty of the people. All the *limiting* influences in our government, controlling the supremacy of the popular will, are daily becoming odious, relaxed, and hastened by the strife of both the parties. While one party denounced the exercise of the veto power,

the other repudiates the decisions of the supreme judicial tribunal as final. Thus by the mutual action of parties the limitations upon the popular will are constantly yielding to resistless attacks, and the power of the people will before long stand sovereign, not limited by any constitutional check. This is the tendency of things in the United States, and we must provide for this result by making the sovereignty of each individual an intelligent and morally responsible unit, by substitution of moral restraints for those constitutional checks which the action of parties is destroying.

The kingdoms of Europe have their systems of instruction. Tyranny is built upon force and instruction by the Prussian and Bavarian governments is but a direction given to human energies, as here the mechanician directs and controls the physical forces of the material universe. The object of tyranny is definite: it is the action of a conservative principle which enchains the natural and legitimate freedom of mind and binds it to the stationary forms of the past; it is the preservation of power as it has existed from of old and an attempt to build sure and fast the foundations of the thrones by subjecting the freedom of the individual will to the impassiveness of a special instruction.

Let us be cautious then how we adopt the systems so highly recommended by travellers and visitors to Europe. As yet, a large portion of the positive decision which arbitrary governments exercise, must be education and instruction only as subservient to the *education* of moral sentiments and intellectual powers. The European governments in their definite tyrannies propose the preservation of their *force* as the end of their systems of instruction.

The republics of this union have no choice presented to them. A controlling Providence has united their destiny with the great principle of individual action. All the moral and political tendencies which influence the direction of our government are derived from the essential freedom of the individual, or, to use the political cant of the day,

the sovereignty of the people. How can the people be sovereign in a free and equal government? Not by the predominance of brute force but only by the supremacy of mind.

Then, as our destiny is connected with the sovereignty of the people, we must elevate the democracy of numbers until there shall be a community of intellect and moral worth. We then have the end proposed to us by a force of circumstances which we cannot alter or destroy. The supremacy of the people is the independence of the individual and, as the people in the aggregate are sovereign, each individual of such a community may be the sovereign of that community; for in an equally divided contest of parties the casting vote of the most ignorant and degraded elector may decide the contest and control the direction of the most important measures.

In the commonwealth of Virginia, where there are 276,207 children between the ages of five and twenty and only 45,122 reported as in attendance upon the means of instruction (and a yearly average would place it far below this number), the democracy of numbers bids fair to be only a co-equality of ignorance and degradation.

But we are linked in a common destiny, and all the influences of government and society are throwing the direction of popular measures upon the popular will. The aggregate of popular will to act intelligently must be individually enlightened. There cannot be, even if there would be, an escape from these conditions of our existence. They are the environments which Omnipotence has thrown around us and in which all and each must exercise their personal responsibility.

Power cannot be wrested from the people. That way lies revolution and bloodshed and to the people certainty of victory in a contest of this kind. But to elevate the masses, to pour light upon their paths that they may find the ascending road, to dignify their toil, to enlighten their understandings and purify their hearts, is the highest gift they can receive through the mediation of man, and the

noblest purpose for it includes all other purposes which can actuate those who seek to do good.

A bare and mechanized system of instruction then will not reach our wants. As the European governments were founded on force and continued in fraud, their energies and instructions have been systematically directed to the preservation of their force. This is the object and has been the result of their systems.

In the United States there cannot be any systematic direction given to the human mind by the imposition of any definite formulary. This is precluded by the diversity of our state governments, by differences of climate, by peculiarity and locality, by variety of social organization and perhaps, more than all, by the point of vision from which the different legislators examine the past history and present condition of man, and by all these causes breaking up the universal mind amongst us into separate and independent points of vision and agencies of moral action.

Here again is the tendency of the age and the highest impulses of Him whose power fixes the responsibility of the individual man. Under all other forms of government, in every other country, the settled mechanism of authority, the constant action of the machinery of power, makes man but a joint, a screw, or a wheel filling his prescribed position, toiling so far as the highest responsibility of our nature is involved.

In every aspect in which we can view this question we are thrown back upon the instrumentality or intelligence of numbers. Yet out of 276,000 children who are to guide the destiny of the republic, more than two hundred thousand are growing up with the fierce instincts of our nature to be called into action against some day of terrible calamity, unless a higher education shall unfold and strengthen their moral restraints. Into the hands of a majority of these children are our future destinies to be confided, and, as we have said, from this there is no escape, except by an education which will elevate them to the condition of intelligent agents and awaken that high sense of moral

responsibility which slumbers in the bosom of the ignorant and uneducated.

The principle of personal responsibility must be fixed. This can be attained only by an education which evolves the intellectual powers and moral sentiments and then leaves them to their individual action, sustained only by that public opinion which will grow up in an enlightened community and that higher law which will spring up in each individual being, when his educated powers and feelings bring home to him the consciousness that he stands face to face with eternity. Our safety and the continuation of the republic lie in the elevation of the individual, but there is a higher obligation than our safety or even the preservation of the republic, could they by any possibility come in conflict. It is the discharge of duty; it is the exercise of benevolence; and it is the humble but highest imitation of Him who came to fix upon the consciences of men, by enlightening their minds and warming their hearts, the grateful but solemn conviction of their responsibility to God, which is obedience to truth.

The uneducated man cannot reach the full perception of the law of his being and therefore cannot have a full sense of the responsibility which would otherwise impress itself on every thought and influence every act. Over the powers of his mind he has no clear field of vision, for it lies in darkness and obstruction. He has no consciousness of the spiritual life which lies slumbering within him, and the being, created for eternity, becomes a mere tool of time or, to raise the metaphor, a star, a moon, a sun with all his glories shrouded in.

All men amongst us intensely feel and admit the necessity of educating the people. This cannot be the routine of logical instruction proposed by the European system; we have no established church to furnish us a national creed; we have no ascendent party to impose its martinet system of drill and descendence; there are no existing principles for the administration of our government, which has received the unanimous approbation of the good and the in-

telligent amongst us, which can be reflected again from them by a system of instruction upon the minds of the coming generations. We are cut off from the historical rites of all the older governments of the world, and our people, by the very condition of their environment, are compelled to consult their own consciousness for the foundation of their rights.

Then having no fixed creed, nor ascendant party principles, nor historical rights growing out of a former ascendancy of a feudal system or commercial encroachment upon ancient dominion, our people cannot conceive and cannot acknowledge any other rights than the rights of reason. These are the final results of our political complexures, climatic influences, local positions, and social and political organizations. Upon the individual man thus circumstanced is based the aggregation of our society and the resulting will of that society must partake of the individual wills of its component individual members. The *single* fountains of public action must be pure then, if we desire the stream of our civil and political history to be a calm and healthful current.

All of the energies of our political and social organization are based upon the action of the individuals who compose society. The movement then, which was commenced eighteen centuries since for fixing fully the *responsibility of the individual,* must here find its consummation. Without knowledge man is unconscious of his powers and incapable of exercising them and giving them proper direction for the accomplishment of his intellectual and moral destiny. His duties to himself, to his family, to his immediate society and to government must be all comprehended in their own intrinsic conditions and in their final results before he can act intelligently.

Here the individual is called upon for the discharge of all these duties, constantly arising under new and varied aspects which require original decision of mind. To the preparation of this mind all the influences of government and the action of society must be directed, if republics

are the true form of human government and Heaven, in its mission to man, intended the responsibility of the individual.

The republican form of government and the moral responsibility of the individual are co-ordinate propositions: *neither can exist without the other*. Establish a republican form of government amongst men who cannot perceive their responsibilities, and confusion, degradation, unlicensed liberty, anarchy, and finally despotism will be the gradations to its ruin. Was not Greece intelligent and Rome the mistress of the World? But there was no moral responsibility of the individual. The highest sense of moral obligation to duty was derived from reverence for Jupiter, Mars, Mercury, and Venus, which were only anthropomorphic deifications, expanded conceptions of human attributes.

The unity of God, the central source of power, intelligence and sympathy, and the diversified relations springing therefrom; man to his maker, the source of power, man to all his varied relations of existence, which are the prescribed laws of the highest intelligence, and man to the purity of his own consciousness and his fellowship with man as emanative of created beings from the same source of creative love (creative hate would be Demon, not God) announced in the Christian movement, has introduced new elements into the organization of society and placed the superstructure of government upon moral elements. Government with us is not based upon the single element of power as embodied forth in the tyrannies of Asia, nor in the combined action of power and reason as typified in the force and fraud (policy) of the kingdoms of Europe but in the united energy of power, reason and moral impulse which the organism and action of American society are calling into balancing energies.

The history of the past throws its light upon the future. Power and knowledge, instead of being radiated from the central heights of fixed despotisms, from thrones and dominions, must now beam up from the broad and mighty

deeps of the popular mind. The energy of central powers is dying away and it is only in the intelligence and virtue of the masses that the conservative principle of republican governments and the institutions of our society can be found. This is the experience of the past imposing its condition upon the present and teaching us by the great lesson of history our individual duties and our collective destiny.

Man has been working his way to freedom, *to the full exercise of his personal responsibilities,* through the complexities of his external condition as imposed upon him, but unfolding in successive eras of the world and diversities of location as in his later history from Jerusalem to Rome with its catholicism of authority, to Germany with its protestantism of mind against the tyranny of authority, to Holland and England with their Armenianism or principle of individual liberty, and to America with the abstract principle of individual freedom working into full activity. These have been the means and, so far as the individual is concerned, the end to which the providences of God direct the issues of government and the energies of man and without which *there could be no moral agency.* Thus the philosophic and the religious development is found in the freedom and moral responsibility of the individual.

These are the elements of American society which are given to us to mould and to form by the plastic energy of our intellects and the highest action of our moral feelings. These point out our positive conditions: the freedom of all the parts, the energies of all the diversities of sects among us working their own results. Yet beneath all there lies a broad base of union binding together their *harmonious collision* and concentrating their final results to the discovery of what is true and its reduction to practice.

The unity which underlies, supports and controls the apparent diversity which acts upon the surface, instructs us to use every means which will teach a lesson or unfold a

thought. Every agent of society must be brought into requisition: the church, the individual and the state.

THE CHURCH

The great work of educational reform is the peculiar duty of the church, the church in its broadest sense, embracing every sect. While the church is influenced by all the temporal obligations common to the various interests of society, she is compelled by the higher duty which religion imposes.

The mission of the church is to bear the message of Heaven to man. That message is to instruct man in his whole duties. Can this be attained by its sabbath ministrations on 58,732 human beings of full age, whom the census of 1840 for Virginia alone, shows can neither read nor write? Nor does the ability to read and write always confer the necessary obligation and capacity to *think*. It is to the thinking, the intelligent being, that this message can come with its moral power and full radiance beaming away down through eternity.

The ministrations of the church one day in seven! When passions, prejudices and false interests for six long consecutive days have been increasing the leprosy which diseases every faculty of mind and every impulse of feeling! How vain! How nugatory! We may as well attempt to roll back the waves of the ocean with a bulrush as attempt to stay the tendency to crime, misfortune and misery which must result from a continued state of such society.

The church in its sabbath ministrations deals with the full grown man. The formal sermon is generally the highest production of the preacher and taxes the full developed capacity of his congregation to understand and apply. This is all well, but the very beings whom it is most desirable to reach stand at an immense distance below, and the arrows, tipped with flame, which should strike to their consciences fly clean overhead.

Nor is this the only difficulty. There are the countless

numbers who never attend even these solitary ordinances, and of those who do attend the earlier modes of thinking and not unfrequently of acting, formed in the selfishness and hollowness of the world, modifies, limits and desecrates the instructions of the church; and the semblance of religion is oftentimes but a seemly garb put on by "cunning times to entrap the wisest." In numberless instances the principles of action are settled, the passions are matured, the character fixed, and the whole man cast into his mould and there grown cold and rigid before he is subjected to the forming influences of the church.

The church must not confine herself to the pulpit, but her influence must pervade the school room. She must build her broad foundations on the early and most complete instruction and education of the children. This must be made an object of church discipline in her highest tribunals, and every preacher who has a fixed residence, must devote his local influence and, if possible, his labor to the cause. We see the presidents of our colleges, the principals of our academies, the instructors of our private schools faithfully discharging their duties to their scholars, preaching to their congregations, and giving to the world a library of laborious thought and sanctifying to succeeding times the names which they wore amongst men.

The union of the church and the school house is not impracticable. Their moral union is indispensable. Let one sect take this direction and all must follow. Will the churches engage in this glorious strife and discharge their own duties by elevating all the race to "the full stature of perfect men in Christ Jesus" and by teaching them that Heaven can only be attained by discharging their highest possible responsibilities here and by teaching that there is a unity in truth which embraces and enforces all their obligations in life? Then the elevation of the individual will be the elevation of society and the diversity of the churches will present the unity of the pyramid, built by the energies of diverse tribes of men, perfected by suc-

ceeding generations and meeting in a point of combined union.

The union of the church and state will here receive its highest embodiment and that which has been desired by every sect will meet its fullest accomplishment. There will be a union of the state to every church to the full extent of the ability of the church, in a state of union, to do good and promote the welfare of the community. The diversity which exists will prevent every thing which is sectarian in any form becoming ascendant. In the great multiplicity which exists no one can become supreme. While the state, by the proper distribution of funds, by other inducements, and by the political freedom of the people, will receive the advantages and aid of all towards the education of her citizens. This properly is not a union of church and state, but the diffusion of Christianity, of that principle which required truth to suffer human agonies that our common humanity might be elevated. Let the various sects exercise their moral agencies, for by the attrition of the differing parties the temporal and the evanescent which belong to each will be worn away and the truth will stand sublime amid the storms and the wreck of ages.

Let the churches be the first to step forwards and aid the state by accepting and faithfully discharging the offices and duties which legislation may create and prescribe for the benefit of her citizens. Now, while the spirit is aroused, let the churches "pursue the triumph and partake the gale" before that spirit shall perish beneath a calculating selfishness of cant and die beneath a formulary of words. Let all denominations of original Christians swell the tide of this movement, for in this country educated and intelligent men are desired. Upon these the labor and glory of sustaining our broad republic must alone rest, as well also the dignity of man and the purity of our faith.

FEMALE EDUCATION

The importance of Female Education has even been underrated. This is the greatest means which can be devised for the work of elevating the people. It has been said by Him whose law liveth forever, working its own vindication, "The sins of the parent shall be visited upon the children unto the third and fourth generations." For our purposes it is not necessary to inquire whether this law, whose daily fulfillment we perceive, produces its results by the degraded mind of the parents impressing the image of their own distorted and miserable portraitures on the organism and mental character of the unborn child, producing idiocyncracy towards vulgarity and crime, or whether it is by the habits and conduct of those parents forming the destiny by influencing the tenderly impressible minds of their offspring in early life. In either mode the influence of education by direct operation upon the *maternal* mind prevents the infringement of the law which calls down this mighty curse by that parent whose character and example most naturally and powerfully affect the mind of the young child.

Educate the mothers and the whole race moves upwards at once. The physiologist and the phrenologist inform us that moral causes influence the organic character and most certainly the early development, and consequently the future character. Let then the most decided measures be adopted for the education of mothers. The elevated mother will carefully guard the tender years of her children and give that proper direction in their minds which will control their future lives. The first years of life are spent in the presence and under the tuition of the mother, for it is from her that all receive their first education, be it better or worse, and in a vast majority of cases the character is permanently fixed by the maternal influences.

It is of absolute importance to elevate the female mind. The man in this country receives an important education although he may never have felt the rod of a master nor

received the poor apology of a Virginia common school instruction. The stern duties of life are impressed upon him in the practical relation which he bears to society, and the 1,047 individuals who took out marriage license in 1837 (which appears to be the yearly average) who could not write their names, were not destitute of this kind of education. They had been brought into collision with society and with the material world and thus had learned many lessons which must be practically relearned after the theoretical instruction of the schools.

The life of man in the United States is an every day practical life. He cannot fell a tree, he cannot rive an oak, he cannot plough a furrow or change the channel of a watercourse through his farm, he cannot visit a mill, he cannot build his humble log cabin, he cannot acquire his first few acres of ground, his cow and his few sheep without learning practically, of necessity, that mother of invention, first teaching him many instructive lessons in philosophy and valuable precepts of prudence, virtue and integrity. These are the lessons sternly taught to man in our life of the forest and hence that great and distinguishing trait of the American mind, practical common sense.

But while man is energetically contending against the obstacles interposed in his road to competence and while the law and a healthy public opinion around him are forming a character of industry, prudence, and clear practical insight, the mother, the young mother of the wilderness, is at home with the off-spring teaching, by her example and her daily influences, the ineradicable lessons of her own fireside. Every mother is the instructress of a household and, by widely extending the education of females, the world will be filled with teachers better, far better than the instructors who now present themselves for the public patronage.

Nor is this the only influence upon the manners and morals of society which will be attained. The asperities of men's character, formed in his stern and iron school, will be softened down. There is no greater power to control

the rugged strength of man than the soft strength of woman's weakness. The moral force of the female character has the strongest influence on the mind of man, and nature, as if to compensate woman for her weakness, has conferred upon her this strong moral force and points out her intimate connection with man and her influence over him. Man received the fruit of knowledge from the hand of woman, and today, in compensation for the fatal gift, the first and generally the best lessons of life fall upon his heart from the lips of his mother.

It is necessary then to elevate the female character by all the influences which the state and society can bring to their aid. When this is properly done every family will have an instructress and every child a mother, not an attendant who bears the relation of a mere nurse. The state and society must attend to this matter for all the education of the males is thrown away, if the unholy lips of ignorant, degraded and impure mothers breathe their moral contamination on the infant mind. Until this is not aright the son upon the gallows, as was written in the tale in our old horn book, may bite off his mother's ears as a just punishment for her neglect of his infancy.

We propose that, in the larger cities and towns, schools of instruction be opened under the authority of the state and the patronage of individuals for the education of females. Let all the asylums for female children be converted into institutes for the education of female teachers, where the children may form a model school and where those who have the necessary capacity can receive the proper instruction and go forth and repay society in the good deeds they themselves have received. The experience of all other states has taught them, not only the propriety, but the positive necessity of female teachers for the education of the younger children. Nature has placed the tender years of infancy under the guardianship of the female mind, and nature is violated when the law is reversed.

NORMAL SCHOOLS

In connection with this view must be presented the indispensable necessity of normal schools. There can be no advance made in any system of instruction until the state is supplied with teachers. Even of the kind now employed there is not a sufficiency, and in many instances the benefit derived from the teaching of those who claim the patronage of the people is problematical. The state must furnish herself with her own teachers, educated by herself within her own borders and in a manner consonant with the form and spirit of her institutions. Or she must give such encouragement to instructors as will induce them to come from other states with uncertain qualifications and conflicting views. Teachers every way qualified and competent must be supplied.

The finest theoretical system would be only an abstraction entirely useless, except to show how high a knowledge the legislature might have of its responsibility to the cause of the people and of truth and how grossly that responsibility may be neglected or violated. all action emanates from abstraction. The theory must precede the practice, and, as our state has thrown her negative abstractions around the constitution of the United States, limiting the energy and action of the central power and saying what it shall *not do,* she now has an opportunity to bring into exercise her positive abstractions, the powers of the state which she has so sedulously guarded, and say what she *will do.* She did not guard those powers "to rust in her unused."

The establishment of normal schools is the first positive step towards the perfection of the systems and constitutes a condition precedent. Men and women must be educated specially for this purpose of instruction. This will form the nearest approach to uniformity, even if uniformity is desirable. But it must be left to the wisdom of the state to decide whether she will have a great central normal

school or have those schools located in her division or senatorial districts and consociated with her academies and high schools, which are to be brought into existence.

The propriety and feasibility of a great central school of this kind does not strike us with much force, however gratifying to state pride it might be to have a splendid affair of this kind. The normal schools placed at diverse local points are recommended by the greatest number of advantages: it would be much easier to collect pupils from the surrounding neighborhood; they can be so located at the more important points as to have all the grades of common schools attached to them for model schools; thus they would receive as a part of the means of defraying their expenses that portion of the state revenue which would otherwise go to the common schools, located at the same place, and the taxes or subscriptions which the citizens would otherwise pay to the teachers. These considerations fix the propriety of establishing normal schools in various parts of the state. By establishing these schools the character of teachers will be highly improved, their mode of educating will be perfected, and there will be more points exerting a salutary influence over the conduct and mode of instruction pursued by those teachers that are already in the field.

The necessity of teachers carrying into operation any system which may be derived is so apparent that it is unnecessary to adduce the example of foreign governments further than to say that the despotism of Prussia, in less than a half-century, became the best instructed country in the world and her principal means was the instrumentality of institutes for the instruction of teachers. Austria and Bavaria have established normal schools, France boasts of forty of a similar character, and the state of New York has made provision for sixteen. Any system of common schools without this necessary foundation cannot succeed.

THE SMITHSONIAN INSTITUTE

The liberality and enlightened views of a wealthy foreigner have enabled the general government of the United States to be of essential service to the cause of education. Mr. Smithson, late of the city of London, made our central government his trustee to invest the handsome sum of five hundred thousand dollars in an institution for "the diffusion of knowledge amongst men."

The terms of the trust are sufficiently broad to cover any misapplication of the fund, but this should be carefully guarded against. When an individual appropriates his large estate to uses of such a noble character, the trust should be faithfully executed so that the intention, name and example of the individual may exert their influence on later ages by the direct benefits conferred and by incitement to like deeds of exalted benevolence.

It is apparent from the language of the grant, that the testator intended the general instruction and diffusion of knowledge amongst men. If an institution is founded for the general purposes of education, the community can be only collaterally benefited beyond the mere number who may be there educated. And should the fund be diverted to the establishment of an academy of arts and sciences, it will virtually become a receptacle instead of a means for the *diffusion* of knowledge. The wish of the testator coincides with the wants of the community and both indicate that an institution should be established, which should not only instruct its pupils but should prepare those pupils to become in turn agents for the diffusion of knowledge amongst men.

The disposition of this fund is within the entire jurisdiction of the trustee, the Congress of the United States, but Virginia should take the lead in forming a public opinion which would give direction to the application of this fund and call upon her senators and representatives in Congress to see that *the name of Smithson becomes asso-*

ciated with the general diffusion of knowledge amongst men.

COMMON SCHOOL JOURNAL

This should be established under the direction of a chief superintendent of education located at the capital of the state. The objects to be attained by a common school journal are the creation of an enlightened public sentiment on the subject of education, both as it shall affect those who may be willing to aid the object of the state but haven't time or sources of information to obtain the necessary knowledge, and by the prevalence of that public sentiment to compel all, even those who cannot be reached by a direct appeal, to advance the highest interest of the state by preparing enlightened minds for the investigation of truth and the subjugation of the material world to all the wants of man; the diffusion of the modes of instruction pursued by the best schools of the state and of foreign schools; the diffusion among teachers and officers of the various schools, and all others interested, the instructions and decisions of the board of education; giving the best plans and improvements for the building, arangement and ventilation of school houses; a depository and publication of all laws, orders and decisions relating to the schools and the duties of officers; to give the lives of distinguished teachers with criticisms upon their different systems and, by the examples of Pestalozzi, Basedow, Rochow, Fellenberg and others, to excite firm enthusiasm and give experience to make that enthusiasm practical; and to serve as a journal of every thing which would aid the cause of education.

DIVISION INSPECTORS

Whatever system may be introduced must be under the supervision of intelligent, disinterested and practical men. However eager our citizens should be to grasp all the advantages of education extended to them by the munificence of the state, or placed within their reach by the extension

of a common system, experience has taught other states that much opposition is to be expected from the wilfulness of some and the apathy of others. In the despotisms of Europe the authority of the state steps in and controls the one and arouses the other, exciting terrors or holding out inducements to urge them in the acquisition of knowledge.

Here the state must rely principally upon the unremitted supervision of its officers. What would be a legitimate exercise of authority in Prussia, Austria or Bavaria would be an act of tyranny here, and the legislature of Virginia could not dare to pass a law withholding the right of confirmation, prevent marriage, or render incompetent to make any contract such of her citizens, as hereafter, should not make a certain proficiency in learning. Our state cannot exercise despotic authority, but there is a higher and a nobler despotism working to purer results in the authority of an enlightened public sentiment and it should be the object of the state to change the qualification of electors at the earliest opportunity by extending the right of suffrage to *all* and after a given period, when all shall have had the opportunity of an education afforded them, make the disqualification of those who shall arrive at a fixed period depend on a want of intelligence and not on what Franklin ridiculed as the "jackass qualification." The exclusion under these circumstances would operate powerfully, but until there is an enlightened public sentiment or some strong disqualification, the state must rely upon vigilant supervision and should at all times resort to incentives addressed to the nobler nature, of man never; if it can be avoided to restraints inflaming his cupidity or his passions.

But in the organism of her system, energy and intelligence in the chief agents of the state will be required, and the three great natural divisions of our territory indicate the number of division inspectors. There should be at least four inspectors each respectively for the Tidewater counties, the Piedmont, middle and western Virginia. The duties of these inspectors faithfully discharged will

be arduous. They should visit each county twice a year; summer and winter, to ascertain the state of education, the mode of instruction, the condition of schools, to give and receive suggestions and establish the energy of the system.

They should see, as far as possible, that the funds have been properly applied and that they have not been absorbed by the officers and the loss covered up beneath the forms of the law. To show that nothing but a rigid system rigidly executed will avail, the example of Ireland is adduced. Parliament had appropriated £1,472,876 (upwards of seven millions of dollars) for the purposes of education and had prescribed the form of an oath to those who were to carry the law into execution, and yet in 1824 out of 345 benefices there were only 152 parochial schools and in 213 parishes the law was violated and the oath broken.

Inspectors should also have authority to call county conventions of teachers, trustees, school officers (making it compulsory on all these to attend), and citizens generally for the purposes of consultation, encouragement, information and business and to induce associations of teachers in each county; to report the state of normal schools, asylums and district schools to the general superintendent and make such suggestion, as will be of general utility; to attend to the rigid enforcement of the school system police in the cities and manufacturing districts where the experience of all states shows the greatest tendency to the violation of the general laws and especially those relating to the education of children; to meet together at least once each year to communicate to and consult with each other; to keep journals of their proceedings for the benefit of the public which shall be delivered over to their successors in office; to hold their office for three years, removable at the will of the legislature and each inspector to change his division every year.

FLORAL GAMES

In connection with an annual visit of the inspectors to the respective counties let there be established a contest, in

which the best scholars of the whole county may participate in competition for a medal for the most proficient scholar in the different departments of learning. The Italian prizes were the golden and silver violets. The struggle to obtain the floral crown may have aided much to make Petrarch immortal.

SCHOOL LIBRARIES AND APPARATUS

The object of education is to educe efforts at a proper self-direction. The docility which secures to the teacher an impassive recipience of his instructions is far different from the ability of self-direction or the awakened energy of genius. So long as individuals can only spell and blunder through some kind of reading and cypher a little they are but little more than cyphers in society and frequently of no value, except as they are relatively placed. They are oftentimes only hands attached to somebody else who has the brains.

It is only by cultivating a taste for reading works of a useful character that habits of thought can be created or correct thought disseminated and individuals be raised from the condition of instruments to that of thinking, intelligent and therefore responsible agents. Babbage has invented a machine which will calculate and give results faster and with more certainty than any man alive, but no man has yet invented a thinking machine. Self-consciousness is the fountain of *wisdom,* but it requires the act of a living prophet to strike the rock and set its waters free.

The instruction of the schools will never do this, except so far as it induces thought and thinking as an original power of mind. This can only be done by the collision of mind with mind in the moral conflicts of life; by the sympathy and union of soul with soul in conversation and the perusal of books; by the passions and affections of the moral agent going out of himself and acting upon the opposing obstacles of the material world and the diversified

relations of society; and by then the results, known under the terms experience and observation, passing back again into his consciousness and there producing reflection, abstraction, thinking, pure thought. The latter are the lessons of practical experience and observation, the former are the instructions of books. In these the practical and psychological experience of other men's lives are recorded. As the individual cannot come in collision with all the relations of life or modes of thinking, purity, strength and activity of mind will be greatly increased from the accumulated wisdom of the library.

The ordinary instruction of the schools does not confer *thinking* but only gives the implements with which to think, while a library will furnish elaborated thought and a rich variety of recorded experience to guide through the changing relations of life and aid in the investigation of science and truth. Hence the necessity of placing within the reach of every scholar a well selected library. Shall we take at second hand the New York District or the Massachusetts School Library or call into exercise the slumbering talent of our own state and direct it in this wise to noble and practical pursuit?

The creation of district libraries is equally important with the establishment of a school system. What is the object of education in a republican form of government? It is, so far as attainable, the perfection of the citizen, not the mere gratification or instruction of the individual. Our republican education must look to man in his character of citizen. First fix the sense of moral responsibility by giving him clear perceptions of right and wrong and then historical and biographical examples to form his character and influence his private and public conduct.

There is no incident of life which does not aid in forming character. The external condition in which man is placed, constitutes, in the history of the world, the education of the race, and man is more or less the reflex of the condition which surrounds him. Yet the natural character of the individual may not be altogether obliterated by the

adverse influences of life. Systems should be devised then to act upon combined masses, for the happy influences which would make an exalted individual character, will more or less, on an enlarged application, favorably affect a multitude.

Amongst the most adverse influences of life is the character of the books which are generally read. The tales of terror, the mysteries of crime, the half-veiled rites of licentiousness, the union of noble with ignoble or criminal purposes in fictitious characters, the attainment of visionary reforms of questionable integrity, and the partial views which characterize the ordinary literature of the day are the elements which go to form the character of a large class of readers, so far as a combination of such improprieties can be called character. These things are more likely to produce that detestable compound which has no name nor significance and which may be termed *no character*. Consequently we universally find among the inveterate *gour*-tation, the miserable cant of noble qualities in union with *mands* of this daily literature mannerism, love of ostenselfish or degraded action—the whole opposed to simplicity of character and truth in nature—opposed to the moral elevation of the individual and to the dignity and duties of a republican.

The inducements to such reading should be prevented by presenting to the forming mind through district libraries, books which will be sources of information and incentives to correct thought and purity in action, astronomy, chemistry, physiology, geology, mineralogy, botany, natural history, history, philosophy of history, biography. These branches of human knowledge and all such as these improve the mind by giving information, supplying the processes of thought and directing the mental and moral energies to useful and dignified purposes. Pondering on the life of Washington never made a tyrant, and reflecting on the "open secrets" of the universe never made a contracted mind nor limited by selfish restraints the sphere of human agency.

APPARATUS

Instruction is easily given and durably impressed in proportion to the number of senses addressed. Hence the utility of maps, globes and all apparatus necessary or subservient to the ends of instruction. Many propositions in mathematical geography can only be distinctly conveyed by the use of globes, and physical and political geography and history can be intelligently pursued only with the use of maps. All apparatus for making experiments in the different departments of instruction address the example to the eye, while the book or the teacher conveys the law of the example, the abstract principle, to the mind.

LYCEUMS

Lyceums and mechanic's institutes, with social libraries attached thereto, should receive the direct encouragement of the state under a liberal and general charter of incorporation. In these are produced collision of mind with mind and a necessity and desire to investigate subjects proposed for discussion. Here springs up with emulation which fires to useful ambition. It is here men learn to apply the knowledge they have attained, to communicate reciprocal instruction, to lecture on popular subjects, and to form and give energy to their own minds. Success in the debating room aroused the ambition of a poor boy and made George Canning a prime minister and the most accomplished politician of his day.

SCHOOLHOUSES

In carrying into effect a new system of instruction it is advisable to propose a reform in the architecture of schoolhouses, especially since experience has confirmed what would suggest itself to any thinking mind, that ill ventilated and mismanaged school-rooms produce diseases and serious personal calamities. Consumption, curvatures of the spine, deranged vision and other horrible conse-

quences have heretofore been traced to improper architecture of school-rooms. If these things are not traceable in every part of Virginia, it is because we cannot boast of a sufficient proficiency in any system to develop its good or its bad qualities.

A simple and appropriate style of architecture, with proper internal arrangements, should be proposed at once so that the wealthier or more liberal districts can begin correctly and not waste their funds in useless and improper buildings. In process of time the neatest and best arranged school-houses can be introduced into every part of the State. The splendid architecture of our churches bespeak the interest we take in the external forms of worship, and the magnificence and cost of our railroads and canals, the impetuosity of our self-interests, while "beside the stragling fence that skirts the way" still stands that wretched mockery of all decency and comfort, half church and half school-house but unfit for either. We build magnificent churches while the children of the Heavenly Father need oil from our lamps and food to supply their intellectual want on their journey through life to His solemn presence. We construct canals and railroads and while these great avenues pour wealth into the centres of trade, they also concentrate their physical energies, blind and reckless desires, and impetuous passions along with that wealth into sewers of moral corruption. We build our gorgeous court-houses to sit in solemn mockery of judgment upon the ignorant and unfortunate victims, whose criminal fate might have been evaded but for the neglect of society and the expenditure of our public monies in the wrong direction.

We have been working with inverted action. The dignity and strength of the church does not stand upon pediments of stone but upon the broad base of aggregated individual responsibility. The true wealth of the state is in the intelligent brain directing the muscular arm to the control of physical causes and the best temple of justice is the human heart, purified and sanctified by the education of early life. Let the inverted action become direct. Then

truth will prosper, physical nature will be subdued to the wants and comforts of man, and a sense of justice, instead of the terrors of the jail, will form the security of society and its bond of union. School-houses will then be radiating centers of intelligence and morality. The proper architecture of school-houses will be directed to location, size, ventillation, warming, light, desks, and seats, yards for playground, library, clothes-room and teacher's bureau.

THE SCHOOL FUNDS

For the purpose of raising the funds we do not think it advisable under existing circumstances to withdraw the income of the University or any of the institutions of learning already founded, however desirable it may be to place them on a more economical and serviceable establishment and however much we may be convinced that an increase of common-schools will create intellectual wants which can only be supplied at the highest sources, and which would fill the colleges and universities with pupils whose *fees* might afford ample compensation. Common schools will create the best patronage for colleges and the University.

The state should at once, with promptness and fidelity to the best interests, create a common-school fund fully competent to the most enlarged wants of an economical and practical system. This common fund should be divided into two sums: one portion to be the constant fund for the *partial* supply of all the school districts in the state in proportion to their schooling population. A portion of the expenses coming direct from the state, the districts will feel more disposed to contribute a direct taxation or voluntary contributions to their own most essential want and interest. In addition to this fund annually distributed, the districts, organized upon some prescribed formula and desirous of availing themselves of the beneficence of the state, shall be required to raise a sum at least equal to the distributive share furnished by the state.

This common fund should be rigidly proportioned to the counties according to their schooling population, to be given *only* to those districts which shall organize under the common school system and in rigid proportion to the number included in such organized districts. The amount of funds not claimed by regularly organized districts should be returned annually to the common fund and immediately constitute a part of the principal. The residue of the state fund, not appropriated as above, should constitute a reserved fund to be distributed to the school districts for the purpose of building school-houses, &c. &c., in the districts raising a certain or equal sums. The funds must be raised; they are the life-blood of the whole system; and this mode is suggested as the least objectionable for distributing equal and healthful life-streams to all the extremities.

DISTRICT SCHOOLS

The important step towards school reform is the district system. There must be an organization of the cities and the counties, wherever practicable, into districts. These districts to be organized in continuous territory upon the petition of a majority of the resident freeholders within the territory proposed to be organized. That a large portion of the state is at this time insusceptible of such organization is too lamentably true.

Let the title of our western lands be settled by a peremptory statute of limitations which, after the repeated warnings the state has given on this subject, cannot work injustice, but will protect those who have paid more than the value of the land in the labor of their hands. Give to the actual and bona fide settler, when he is dispossessed by elder title, a remuneration for his labor in improving wild lands and bringing them into cultivation and let taxation fall from the heads of the people on property, and the wild lands will be settled and the glens and the vallies, the hill-sides, and the mountain tops will teem with life and echo with the songs of freemen. Our waste lands

will be reclaimed and districts established where now the wolf howls over broad and unbroken tracts lying useless in the hands of speculators or their descendants. These are necessary reforms to accompany the district system or rather to *precede* it in a large portion of our commonwealth now covered by an inhospitable wilderness and fatal uncertainty of title.

We have suggested a mode for organizing the districts by offering an inducement to those whose interest it is at all times to educate their children. The emulation of the different districts should be excited by interesting the citizens of each district by a practical organization which will bring into action all the minds of the district and by requiring records to be kept and reports to be made by those who shall be elected trustees by the residents of the district. Trustees of each district should be elected by the people of the district, who will select men in whom they have confidence and who as a matter of course in acting for the welfare of their own children, act for the benefit of all in their particular district.

The funds of each district should be paid into the hands of a treasurer for the district, who may be one of the trustees acting under oath and bond. The sum that is given to the district, together with a voluntary subscription or tax raised from the property of the district, may procure a competent teacher at a fixed compensation. In this way all the children of the district will be provided for and it will not be left to the cold and uncertain charities of the uninterested to enquire as to the competency and faithful discharge of duty to the humble beings of the *poor school*. It should be the duty of the superior court, annually to appoint common school examiners who shall examine teachers that no incompetent and improper person be permitted to undertake a solemn duty for which he is unfit. It cannot be too strongly insisted upon to leave the expenditure of the money to those whom this system makes most deeply interested in its proper application and who, as officers directly chosen by those who know the worth

of small sums, will be controlled by their interest, their oath and the public opinion which at the end of the official term would promptly dismiss the unfaithful or incompetent trustee with a mark of odium, which in his limited circle would be severely felt. The money should go to the common use of the school district.

Those who are wealthy enough to support, as in our cities and large towns, independent schools, let them do so. This will leave a large fund for the education of others. If they do not choose to unite in the common purpose of education, it is but right they should pay a higher tax for their protection and the preservation of the republic than others. Morally and politically a higher accountability rests upon them, but upon all moral duty and national interest equally combine to induce action and liberal feeling upon this subject.

The people must be educated. In the great political results which lie ahead of us there is a mighty eloquence appealing to every hope, to every fear, and to every interest of life inciting us to action and warning us of the danger of error and neglect. The future generations are coming on countlessly like the stars of the sky or the sands of the seashore. With education they may be instruments of Heaven for its work of beneficence. Without education, unless the past is a falsehood, they will assuredly be agents of the same Heaven for the consummation of its wrath by civil war or the earthquake revolution which overturns empires or mightiest republics, which, without the prophetically anticipated results of a moral progress, may break down with violence the barriers of law and political reasoning which now protect the *feudality* of property.

It is then the interest of the rich to provide a refuge for their children against these calamities, and what surer refuge than in the intelligence and virtue of their fellow citizens? While that intelligence and virtue preserve the Republic, they fix our responsibilities and guard our liberty that we may faithfully and earnestly discharge those responsibilities and be thankful that we can do so without

fear of the bigot's brand or the tyrant's axe. This is the end and the complement of all other reforms.

What has Virginia done for this great work? The contrast, inglorious and disheartening, will not be drawn between her and her sister commonwealths, but we select Massachusetts to show what other states are doing in this important cause. In 1838-9 Massachusetts raised by taxation $447,809 and there were contributed during the same time $31,934 in board and fuel; she had 3,013 public schools, 73 incorporated academies; 1,100 unincorporated academies and private schools; there were then 209 social libraries, having 180,000 volumes, the estimated value of which was $191,538; there were eight mechanics' institutes, with 1,439 members and 137 lyceums with 32,698 attendants and lectures delivered at an expense of twenty thousand dollars. How long shall such a contrast exist?

We are deeply impressed with the difficulties interposed to the adoption of a practical and enlightened system of education in this, the eldest and, as is claimed, the noblest commonwealth of the Union. We would fain hope that the difficulties are not insuperable. We hope the same spirit yet animates "the Mother of States," which nerved her on the fields of the Revolution, when she contended for *a new order of things* and asserted that the principles of the European governments were inapplicable to the condition and intelligence of her people.

Their relative positions were then of proud and glorious contrast. The young government of the wilderness had asserted and maintained its independence, under the protection of which an intelligent and proud-hearted people found exercise for all their proper powers. The spirit of those times advanced the institutions of the state and adapted them to the wants and energies of the people. Those institutions still exist, reminding us of a condition long gone by and of a spirit which lingers, it may be gloriously, among the tombs of the dead, indulging in remembrances of the past, while the wastes of time are destroying the habitations of the living.

A new spirit must arouse the energy of Virginia. A new movement must urge her onward or the same causes which have already *indicated* her decline must continue to drag her down—down with increased and fatal celerity. The philosophy of that movement which is agitating society must be felt and understood, and its spirit must breathe through our councils or the regeneration of Virginia never can come. Each succeeding census will reveal only the solemn and impressive fact that her spirit no longer animates her with vigorous life.

An invisible line separates Virginia from territory which now forms numerous states. Their condition imposed upon them the necessity of adopting liberal institutions and extending personal advantages, far beyond what existed in the older states, to induce population, which would reclaim the waste and uncultivated lands, to give security by extending the circle of civilizied life and preparing resources for revenue in the industry, intelligence and prudence of the people. Under these liberal institutions their progress in wealth, in intelligence, in population and in all sound influences has been visibly onward. With these the spirit of Prophecy is standing on tiptoe gazing into the future filled with life, but with us Memory, with averted face, looks back upon the solemn and lifeless past.

The sustaining spirit of republics is intelligent virtue. When this departs, the form of republican government may remain, but the sanctifying influence is gone. Should our waste lands not receive the cultivation of intelligent freemen under a more auspicious system, the returns of the census will continue to show no improvement by education and the records of our courts no decrease of crime. Then should our people, all who would avoid the evils and dangers attending the falling ruins of old governments, seek a new home and build in a new land towards the setting sun, a purer republic.

Intelligent virtue is the sustaining spirit of our Republic. Should that spirit leave our people, it will be to those who shall live in that gloomy time, like the incident re-

lated of old, when the Sanctifying Presence was about to leave the temple for ever and the altar of freedom and religion was to be profaned by the violations of Roman soldiery. Through the last, awful night which rolled slowly over the desolated city, a bodiless voice was heard sadly wailing forth "Let us depart hence."

Not only to avert the evils which ignorance, with its attendant vices will bring upon any people, but also to carry forward the intelligence and enterprise of a state, with which our destinies are connected by choice as well as necessity, did the people of northwest Virginia meet in solemn convention. Obeying their instructions, we have addressed you, our Fellow-Citizens. The system we bring forward we have no desire should be adopted, unless none better should be proposed. Let information be diffused, discussion excited, and a deep feeling of interest be avowed. Then something good and practicable may be done.

Nor must we expect to arrive at great results without long and laborious attention. Even after the correct theoretical outline of a system of education applicable to our wants and situation shall be discovered, long and weary years lie between its adoption and its complete fulfilment in all its sacred influences on the minds of the coming generations. Before these things shall be perfected the epitaphs of the living will have been written and death will have fixed our own responsibilities. Yet by fixing the theory above the practice and endeavoring to arrive at its consummation, we are fulfilling the law of our lives and reflecting in our limited circle of action the great system of the universe.

Practice must conform to the unvarying unity of truth. If the few great and good men who shine like solitary stars in the night time of man's history have evolved so much truth and filled so many of the sons of earth with holiest impulses, may we not now prophetically announce that the dawn of the day is at hand. When Massachusetts, Connecticut, New York, Ohio and Michigan are educating their millions for the regeneration of the people, shall old

Virginia be numbered with the past and her appropriate metaphor be an achronic star sinking behind her own lovely, blue mountains, dimly, cloudfully, it may be with the tears of the evening, just when the light of a new day is dawning in the East?

We hope not. We hope that a new morn is now to be heralded in and that the light of that day, in the full development of all the capacities of man, will fill Virginia's borders with fruitage and with flowers. When that day comes, the visions of the gifted will be fulfilled. Then, the generations, purified and elevated, whose lives will reflect the sanctity of their consciousness and death to the closing triumph of life well spent, shall see

> Truth, Love and Mercy in triumph descending,
> And Nature all glowing in Eden's first bloom;
> On the cold cheek of death, smiles and roses see blending,
> And Beauty, immortal, will awake from the tomb.

The Committee have discharged their duty. They have expressed regrets for our past and present condition, they indulge in many hopes for the future, excited by the movement which is now going forward and in which all the sons of Virginia are called upon to participate.[28]

MEMORIAL
OF THE EDUCATION CONVENTION,

ASSEMBLED AT CLARKSBURGH HARRISON COUNTY, VIRGINIA

September 8-9, 1841

To the Legislature of Virginia.

Your memorialists beg leave respectfully to represent the necessity of adopting a system of public education, which *shall fully develope all the mental faculties, physical energies, and moral and social affections.* Any system of education below this standard will fall short of the duty

[28] For names of committee signing this Address see page 7.

the Supreme Being requires at our hands towards the children committed to our care. For divine inspiration tells us that it is our duty to "train up our children in the way they should go." When we have performed this duty correctly, the same inspiration assures us that "when they are old they will not depart from it." In fixing the standard of education thus high we but express the sentiment of every patriotic, intelligent citizen. It is the duty of the legislature to make public provision for the accomplishment of this high purpose.

In a government like ours, where the supreme authority from which the laws emanate, is not a monarch or an aristocracy but the people, the proper exercise of this sovereignty and the duties which flow from it require that their minds should be so cultivated as to enable them to think, compare and judge correctly. The moral faculties and social affections require such cultivation as shall imbue the mind with feelings of kindness and good will to all mankind, with a love of our country, and a reverence for law. The physical system should likewise be so trained as to produce sound healthy constitutions. These *three* should be *constantly kept in view.*

The legislature must be fully aware of the fact that, after all the aid heretofore given out of the Literary Fund, many thousand children of our poorer citizens are growing up without the slightest tincture of common learning. And this is not all nor the chief defect of our system of education for children in Virginia. Of the 25,000 poor children who last year received aid from the Literary Fund but a small part, we apprehend, were much benefitted by the public bounty. We deduce this inference from the very small average quantity of schooling afforded to each of these poor children. This average, at the present allowance of four cents a day, is 64 days in the year for each, a space of time too short to admit of giving effective instruction in the lowest elements of a useful degree, to acquire even the art of reading. Such therefore, and we fear there are many besides who receive little more schooling, must be

added to the multitude who, through poverty, receive none at all. And thousands more perhaps must be added, whose parents, through avarice or ignorance, neglect to educate their children who are growing up in ignorance of all that constitutes the civilization of the age and that qualifies a people for self-government.

> Nor do the defects of our primary schools stop here. Many thousands of those who, by any means go a longer time to school, do still, we fear, come short of an available education. The fundamental branches of common learning, such as reading, writing and arithmetic, become available sources of knowledge and utility only when they become sources of pleasure, which they never do until the scholar is well grounded in their principles and expert in their practical application. But when we combine the effects of short and irregular periods of schooling and of negligent and unskillful teaching, we may reasonably account for the fact that, a great majority of our youth who issue from our common schools neither become nor are qualified to become intelligent men and women.[29]

The present system leaves out of view *two* of the absolutely essential parts of a proper education—*the moral and physical* branches, without which no individual can be fully fitted for usefulness and the enjoyment of happiness. Another defect in the present system will be found in the distribution of the public funds for educational purposes.

> By the present system the Literary Fund seems to be directed to the two extremes of our population, the *wealthy* and the *indigent*. To the *wealthy* in establishing the University and colleges, the advantages of which are almost exclusively enjoyed by their sons. To the *indigent* in distributing a part of the Literary fund in the several counties to be applied exclusively to the aid of the destitute. While the intermediate and by far the largest and most useful portion of the community derive no direct benefit from this fund, though every principle of justice would give them an equal participation.[30]

Another defect in the present system is that no provision

[29] This paragraph was quoted from a memorial of 1840 of the Rockbridge County Agricultural Society. See *House Journal* (1840-41), Doc. No. 40.
[30] This paragraph was quoted from a petition from Ohio County to the 1840-41 general assembly. See *House Journal* (1840-41), Doc. No. 40.

is made for ascertaining the qualifications of teachers as to acquirements, capacity to teach, and moral character. This is a sad and radical defect. No individual in society, *except the mother,* exercised half the influence on the rising generation than the teacher does, for "as is the teacher so will be the scholars." This is more especially the case with respect to the moral character and social affections. If the moral character of the teacher be bad, his manners coarse and vulgar, his pupils can scarcely fail to be injured. Yet it is a lamentable fact that in too many neighborhoods, through the avarice or ignorance of parents, such teachers are employed because they *work cheap.* Thus the morals and manners of the rising generation are ruined and their serviceableness lost to society.

Notwithstanding a great majority of the school commissioners from the different counties have reported that "they have no alterations to propose" and many of them intimate that the present system works well, yet your honorable body must perceive at a glance that the foregoing are some of the prominent defects of the present system in its practical operation. The great wonder is, notwithstanding the erroneous views of the commissioners and their consequent erroneous reports, that the present system has been suffered by an enlightened legislature to remain so long. But the people who have so long felt the need of some more efficient system of elementary education, are now meeting at their county seats and other public places in primary assemblies to consult on their grievances in this matter and to demand that the legislature provide by law a proper remedy. That your honorable body may more fully understand the wishes and wants of your constituents as to a remedy and substitute for the present defective and insufficient system, we respectfully propose for your consideration the following outline of a system of *public schools*:

First. A law establishing and regulating common schools throughout the Commonwealth, requiring every county to be divided into school districts, providing for the erection

of suitable school houses in each and locating them as nearly central as a *healthful* and *pleasant* situation can be obtained.

Second. The law should provide for levying and collecting a tax which, added to the Literary Fund, shall be sufficient to maintain a school in each district.

Third. There should be created by law *a State Superintendent of Common Schools,* whose duty it should be to superintend the execution of the school laws, to furnish officers with necessary forms for keeping accounts and making statistical returns, to provide plans and directions for the proper construction of district school houses for the comfort of the learners; and, in all places out of towns and cities, to require that school houses be suitably provided with grounds for gymnastic and other healthful exercises. There should also be a superintendent for each county, invested with powers appropriate to his jurisdiction, whose duty it should be to superintend the faithful execution of the laws.

When each county shall have been laid off into districts, the law should make it the duty of the inhabitants of each district to meet and organize by electing three or five trustees. The trustees, when so elected, should be required to select a place or piece of ground for a district school house and notify the county superintendent, who should visit and inspect it and, if he approve it, confirm their selection.

Fourth. The public schools should be *free* to all the white youth within the districts of a proper school age. This provision will be important to the success of the *whole system.* Unless the schools be free to *all* they cannot succeed. It will destroy the success of the whole system to allow any distinction between the rich and the poor. Should the rich pay any separate fees to the teacher, they would feel that they would be, on that account, entitled to more of his services and without would not be satisfied.

Fifth. The public schools *must be good.* They must be emphatically *Colleges for the people.* If they are not good enough for *the rich* they will not be *fit for the poor.* If

made as good as the rich desire, wealthy citizens will have no inducement to send their children from home for education. If the schools be not good, those who are able will send abroad for education and either condemn or oppose the public school system. The want of good teachers will be the greatest difficulty with which the system in its early stages will have to contend and will demand the prompt attention of the legislature.

Properly qualified teachers have been furnished in other states and countries by what are called normal schools. Your memorialists believe that Virginia may improve upon the plan for qualifying teachers by aiding from the Literary Fund such colleges and academies as will incorporate into their courses of instruction the practice of making the higher classes teach the lower ones. This change in the plan of instruction would be highly beneficial to those engaged in performing the part of teachers in more ways than one. First in more indelibly imprinting on their minds that which they had previously learned; and secondly, this plan would daily train them in the *art of teaching* and somewhat in the *art of governing*. This plan of qualifying teachers strongly commends itself on account of its simplicity and cheapness. If put into operation, it could not fail to supply, in a few years, a considerable number of well qualified teachers.

As connected with this subject, the Convention would respectfully suggest to the legislature the propriety of requesting Congress to apply the Smithsonian Legacy to the institution and support of normal schools for qualifying teachers, as the most useful employment of this fund.

Sixth. The state superintendent should be allowed an adequate salary and be required to devote his whole time to the interests of education. The county superintendent should likewise receive an adequate compensation for the services required of him.

Lastly. The Literary Fund should be increased from time to time as the legislature may find means and the state's share of the proceeds of the sales of the public lands,

under a recent act of Congress, should be added to the Literary Fund. The action of the state in the establishment of a literary fund with annual proceeds therefrom, as well as public opinion, so far as its expression has reached us, point to a permanent revenue devoted to that purpose. The greatest benefit to the whole people is then to be sought in the creation and establishment of an *available fund.* It is submitted whether all the funds for the educational system should not be devoted to works of internal improvement, more especially to those country roads which will reach every portion of the State and unite them in social and commercial intercourse, the State pledging an income equal to the interest on the capital thus devoted to common school purposes. The *soul* and the *soil* will then be cultivated, and taste and refinement reflect the improved condition of each.

When the system contemplated in this memorial shall have been sufficiently long in operation, it will furnish pupils to the academies and colleges and to the University, neither of which are sufficiently supplied for the want, as your memorialists believe, of good primary schools.

In conclusion, your memorialists would respectfully say, that should the legislature establish by law a system of *public instruction* on the foregoing principles, in a few years Virginia will be redeemed from the reproach so justly cast upon her for her neglect of this important interest.[31]

[31] For names of committee signing this memorial see page 9.

West Virginians in the American Revolution

Assembled and Edited by ROSS B. JOHNSTON

The sources of this material are from the files of the Pension Office at Washington from various county records, from notes of patriotic societies, principally the Daughters of the American Revolution, Sons of the American Revolution, Sons of the Revolution, and from a large miscellaneous group of published and private sources. Corrections and additions to this list will receive the careful attention of the editor.

MACE, ISAAC
Service—Virginia Va. No. 23036 No. S. 8995

Born, Augusta County, Virginia, July 16, 1755. Enlisted as a substitute for Abram Brake in 1781 and served under Captains Hopkins and Cunningham. Pension was granted in 1833 for two years service as a private in the Revolutionary Army, but Mace was dropped from the pension rolls in 1835.

MACE, JOHN
Service—Virginia Va. No. 16649 No. S. 13847

Born, March 25, 1752, in Pennsylvania. Enlisted, May 1, 1777, in Hampshire County, Virginia, and served twenty-three months in the Virginia militia under Lieutenant Isaac Hinkle, Ensign Sam Skidmore, Captain John Skidmore, Colonel Joseph Darke, and Generals Campbell and Wayne. Took part in siege and capture of Yorktown. Supporting data submitted by Peter Coger and Isaac Mace. Pension granted in Lewis County, Virginia, 1833. On January 9, 1835, pensioned requested transfer to Gallia County, Ohio, but he was dropped from the rolls in August of that year.

MADDOX, MATTHEW
Service—Virginia Va. No. 17802 No. S. 38181

Enlisted, Shenandoah County, Virginia, October, 1780, and served as a private two years under Captain Oldham in the Third Virginia Line Regiment, commanded by Colonel Campbell, Generals Green and Muhlenberg. Took part in the battles at Guilford Courthouse and Camden. He was living in Wood County, Virginia, in 1820, aged 68 years, and there in 1823 he received pension. At that time his wife was old and infirm. One son was mentioned. Soldier died, January 1, 1831.

MADERA, CHRISTIAN (Ensign)
Service—Continental Pennsylvania Va. No. 15217 No. S. 38180

Born, Berks County, Pennsylvania, 1759; died, March 15, 1822, and

is buried in East Grove Cemetery, Morgantown, Monongalia County. In the spring of 1776, enlisted and served two years as a private under Captains Nagle, Harris, and Wilson, First Pennsylvania Regiment, under Colonel James Chambers, Generals Hand and Wayne. Took part in the battles of Long Island, White Plains, Brandywine, the massacre of Paoli, Chestnut Hill, and Germantown. Another notation of service says that he served as an ensign in Captain Jacob Baldy's company in the battalion commanded by Lieutenant Colonel Joseph Hiezer, Berks County, Pennsylvania, from August 10, 1780, to September 9, 1780.

Madera was married to Ann Bierly in the German Reformed Church at Reading, Pennsylvania, February 23, 1779. She was 65 years old in 1820. Pension was granted Madera in 1820, later dropped, but was restored, February 16, 1821.

MADEIRA, NICHOLAS
Service—Pennsylvania Va. No. 24081 No. R. 21708

Born, Reading, Pennsylvania, December 26, 1763. There enlisted in 1777 as a private of artillery and drummer and served two years and six months under Captains Kennedy, John Fasick, and Sebastian Miller in Seventh Pennsylvania Regiment commanded by Major Oment, Colonel Chambers, Generals Wayne and St. Clair. Fought at Brandywine and Yorktown. Supporting data was filed in his case in Monongalia County, where he applied for pension, October 22, 1832, by Matthew Gray, Nicholas B. Madeira, nephew; Michael Madeira, brother; Philip Nagle, and Rev. J. Shackleford, but claim was rejected.

Letters on file give details of Madeira's reply to the rejection of his claim. He described the union of the company under Captain John Fasick, which he had joined at Reading, Pennsylvania, with one of the regiments under Count Rochambeau. Madeira stated that at Yorktown he and twenty-four other men attended two field pieces. He describes the four regiments and corps of hussars under Rochambeau and gives an interesting description of their colorful uniforms.

In "Lee's Combattants, Francaise de la Guerre Americaine," served three other brothers, Michael, Casper, and Christian Madeira, in the same company. Nicholas Madeira was with Captain Sebastian Miller in 1778 in campaign against Indians and Tories. At Allentown, Miller's command was joined to another company, and both served under Major Cuners. While at Stony Point, they had to subsist on meat and apples as the officers heard that poison had been mixed in the flour, since treason had appeared in the camp.

MAIL, WILMORE
Service—Virginia Va. No. 2522 No. S. 38171

Enlisted, Berkeley County, Virginia, 1776 or 1777, as a private under Lieutenant (later Captain) Robert White in company of the Twelfth Virginia Regiment Continental Establishment, under Captain Joseph Mitchell, Glass, Colonel James Wood, Generals Scott and Wolford. Fought at Monmouth and Stony Point. Moved to Hampshire County, in 1790.

Applied for pension, May 27, 1818, aged 70, while living in Hampshire County, which was granted for four years service the same year. In 1820, his wife, Priscilla, was aged 59, and a son, George, 16. His claim was supported by Captain Robert White, his former commanding officer.

In the file is a statement by John B. White in which he says that he, White, feels much interested in this case, as Mail had been one of his father's recruits and was with the elder White when he was wounded. A duplicate of Mail's original pension certificate was destroyed at Romney when the store of Samuel D. Brady, where he had placed this record in a safe, was burned in 1838 at which time Mail was still living.

MALCHER, JOHN

Enlisted in Captain Shepherd's company, July 15, 1776. Died in prison, February 10, 1777.

MALES, JOHN

Service—Maryland Va. No. 7460 No. S. 38168

Enlisted in Hagerstown, Maryland, and served five years between 1777 and 1783 as a private in the company of Captain Stult in the Seventh Virginia Regiment Continental Establishment, commanded by General Smallwood. Fought at Brandywine, Germantown, Monmouth, Eutaw Springs, Guilford Courthouse, and Gates' Defeat. Certificate filed in this case by Captain Christian Orndorff, Sixth Maryland Regiment, dated October 12, 1818, says that Males received four wounds in his period of service. Pension was granted May 8, 1819, in Monroe County, Virginia. Pensioner died the following year.

MALICK, JOHN

Service—New Jersey Va. No. 12580 No. S. 7177

Born, January 11, 1762, Bridgewater, Somerset County, Pennsylvania. Enlisted in New Jersey one month before the British captured New York and served eight months as a private under Captain Selon, New Jersey Regiment Continental Establishment, under Colonels Frelinghuysen, Taylor, and Hunt. Soldier also knew Lieutenant Richard Sane and Major Piat. Took part in battle of Springfield. Supporting data filed by Philip Fahs and Jacob Peppers. Pension granted in Hampshire County, Virginia, May 11, 1833.

MALLOW (MALLOWS), HENRY

Service—Virginia Va. No. 4123 No. S. 45892

Born on the Mississippi River in 1759. His mother had been taken prisoner by the Indians and sold to the French in whose possession she was at the time of her son's birth on the Mississippi River.

Enlisted, Rockingham County, Virginia, April, 1778, and served six months under Ensign George Mallow, Lieutenant Herron, Captain Cravens, Virginia Militia commanded by Colonel Benjamin Harrison, Colonel Campbell and General McIntosh, in McIntosh's campaign and other border

activities. Supporting data was filed in this case by Henry Huffman. Pension was granted January 11, 1833.

MALONE, HUGH
Service—Maryland Va. No. 12735 No. S. 38167

Enlisted, White Mountain, Hartford County, Maryland, and served five years as a private under Captain Alexander Trueman in the Sixth Maryland Regiment, commanded by Colonel William Ford. He was in the battles at Fort Montgomery, Buttermilk Falls, Long Island, and at the siege and capture of Yorktown. He received pension while living in Hampshire County, Virginia, July 21, 1819.

MALONE, THOMAS
Service—Maryland No. S. 38929

Enlisted, Frederick County, Maryland, and served from March 3, 1777, to August 16, 1780, as a private under Captain Kirby in the Seventh Maryland Regiment Continental Line, commanded by Colonel Smallwood. Was in the battles of Germantown, Brandywine, and at the massacre of Paoli. He was wounded on March 15, 1781, according to records of the Maryland auditor's office. He applied for pension in Monongalia County, January 25, 1820, died in November of that year, and pension certificate was issued December 20, 1821. In 1820, the age of his wife, Mary, was between 50 and 60. They had a son, John, living at that time.

MANGE, PETER

Enlisted under Stephenson in 1775. Died in Shepherdstown.

MARLAT (MORLATT), PETER
Service—New Jersey S. 38177

Enlisted, Reading Town, New Jersey, June, 1778, and was discharged at Newark, New Jersey, March 5, 1779. Served as a private under Captain Henry Luce, Second New Jersey Regiment, commanded by Colonel J. Shreve. Took part in fighting at Long Island, Cucles Town on Staten Island, Mill Stone in the Jerseys, and Battle of Monmouth. Received pension, May 1, 1818, aged 58, Berkeley County, Virginia. At this date, his wife, Jane, was also 58 years old; a son, Jacob, 12; and a daughter, Elizabeth, 9 years old.

MARRATT (MERRITT), LAROSE (ROSEY)
Service—Virginia Va. No. 7795 No. S. 38176

Born, 1749. Enlisted 1777, at Winchester, Virginia, and served three years as a private under Captain John McGuire, Sixteenth Virginia Regiment, commanded by Colonel Grayson. Took part in battles of Germantown, Brandywine, and Monmouth. Received pension in Mason County, September 28, 1820. Supporting affidavits filed by Abel Armstrong and Smith Thompson.

MARSHALL, BENJAMIN
Service—Virginia Va. No. 23830 No. W. 4279

Born, Prince George County, Maryland, 1755; died March 29, 1834.

Enlisted, Hampshire County, Virginia, and served from 1780 to 1781 under Captain M. Stump Berry, in a Virginia regiment. Other officers were Lieutenants Sans, Johnson, and Simon Hornbeck. Received pension in 1834 in Hardy County, Virginia.

Married in Montgomery County, Maryland. Wife's name was Elizabeth. Ann Marshall, probably a sister, was present at the wedding. Widow, who was born in 1760, secured a pension in 1841. Supporting data was submitted by Elizabeth Bean, Thomas Marshall, Hezekiah Linthicum, and James Thompson.

MARKET, JONATHAN

Drafted from Captain Ambrose's Berkeley County militia, 1780.

MARSHEL (MARSHAL), JAMES (Colonel)

Born, Ireland, in 1753. Removed some time between 1776 and 1778 to what is now Washington County, Pennsylvania, and bought up large amounts of land in Cross Creek Township. Upon the organization of Washington County, was appointed (1781) county lieutenant, which office he held three years. He was sheriff, 1784 to 1789, member of the Legislature, and recorder of the land office. He later removed to Brooke County, Virginia, where he died in 1829.

MARTIN, CHARLES

One of the Minute Men. He commanded a fort on Crooked Run, Monongalia County, not far from Morgantown, 1773 to 1783. This fort was first built to defend the frontier against the Indians. When the Revolution broke out, it became an outpost against both British and Indians. It was attacked, June, 1779, and ten whites killed or captured. Martin was granted 400 acres of land in Monongalia County, in 1769.

MARTIN, DANIEL

Service—New Jersey Va. No. 23839 No. R. 6938

Enlisted, 1777, and served in the New Jersey Line under Captain Holm and Colonel Ogden. Took part in the siege of Yorktown and the capture of Cornwallis. Wife's name was Elizabeth. Applied for pension in Preston County, Virginia, April 18, 1828, but it appears to have been rejected.

MARTIN, DANIEL

Service—New Jersey Va. No. 744 No. W. 2401 and B.L.Wt. 4

Served as a private under Captain Holmes in the First Regiment of the New Jersey Line. Applied for pension, Preston County, September 19, 1828. In Preston County, September 23, 1841, was married to Eve Everly by William Glover, Esq. Widow applied for pension, April 27, 1853. She died December 4, 1882. Supporting data submitted by Jacob Martin, a son; John Miller, and Nathan Graham. Bounty land warrant also seems to have been issued for 160 acres. The names of Savilla and Margaret Lester are mentioned in connection with this land grant.

MARTIN, JOB
Service—Virginia Va. No. 16924 No. S. 18496

In 1832 he testified before the Kanawha County Court that he had enlisted in Bedford County, Virginia, in 1776, under Captain Henry Ferrell in the Fifth Virginia Regiment of the Continental Line commanded by Colonel Josiah Parker. Colonel Scott was to have commanded the unit but had been made a general in charge of other troops. He thought the Adjutant was named Johnston, and First Lieutenant John Goggins, Second Lieutenant Thomas McGrunnels, and Ensign Robert Watkins, all of Bedford County, Virginia. Discharged, March, 1778, after two years service. He was marched from Bedford to "Hobbs Hole," then to Williamsburg, Suffolk, Kemp Landing, Wilmington, Delaware, and discharged at Williamsburg. Reenlisted, 1781, in same regiment under Captain William Lovely, commanded by Colonel Thomas Gaskins and Major John Willis at Cobham. Was at Yorktown at surrender of Cornwallis. Was discharged by Colonel Thomas Gaskins.

Had been born in Pennsylvania, April 11, 1753, and moved to Bedford County when 14 years old. Mentions Samuel Martin, a brother, who had his first discharge papers but moved to Tennessee where he died in 1812. Received pension in Kanawha County, in 1833.

MARTIN, SAMUEL
Service—Maryland No. R. 6971

Born, Cecil County, Maryland, March 14, 1760. Resided in Maryland at outbreak of the Revolution, and remained there until 1779 when he moved to Pennsylvania; in Berkeley County, Virginia, 1785 to 1789; then in Greenbrier County until 1791; in Monroe County until 1835; after this date soldier lived in Fayette County.

Enlisted in Kent County, Maryland, 1777, under Captain David Crane of the Fourth Maryland Regiment, commanded by Colonels Morgan, Gillispie, Generals Stephens and Washington, Fought at Brandywine and Monmouth. Supporting data submitted by John and Henry Smith, William Radin, Samuel, Edward, and Andrew Quinn, Edward Williams, Levin Benson, William Young, Alex Quarrier, and Joel Shunberg. Pension application rejected from Monroe County in 1834. Statement from Maryland land office, July 11, 1839, says that David Crane was appointed a captain in the Thirteenth Battalion of Kent County, Maryland, militia, September 9, 1778. Martin's name is not on the muster roll of this company which, however, was very incomplete.

MARTIN, WILLIAM
Service—Virginia Va. No. 5822 No. S. 5736

Enlisted in Hampshire County, Virginia, before March 17, 1779, and served three years in the company of Captain Benjamin Biggs of the Thirteenth Virginia Regiment, commanded by Colonel John Gibson, Generals Broadhead and Irvine. Mentions Captains Uriah Springer, Jacob Springer, Sam Brady and Lieutenant John Dent. Took part in activities at Fort Pitt, Fort McIntosh, Fort Henry and elsewhere. Was present

at the burning of the old Keshockton Town on the Muskingum River.

After receiving his discharge, started home when he was fired upon by a party of Indians, and was struck by five balls, wounding him in both thighs, legs and one arm. One leg had to be amputated below the knee. Pension granted in Harrison County, February 19, 1833. Supporting data filed by Peter Johnstone (Johnson or Johnston) and Anderson Corbin.

MARTIN, WILLIAM (Colonel)
Service—Continental New Jersey Va. No. 23087 No. 9937 and B.L.Wt. 113541

Born, New Jersey, October 10, 1763; died August 25, 1851. Enlisted, Lebanon, New Jersey, in the spring of 1779. Served at West Point, Pittstown, Raritan's Landing, and Middlebrook. Was present at the storming of Stony Point. Among his officers were Captain McKnight, James Johnston, John Bray, Colonel Stewart, and General Wayne.

Upon enlistment at the age of 16 was attached to the commissary department, and was rated as Assistant Commisary when pensioned in Harrison County, November 5, 1833. His rate was increased from $480 per year to $600 per year in 1850. However, his widow did not receive the bounty land ordinarily given an officer, but received the 160 acres of a soldier.

He was married in Harrison County, February 23, 1815, to Jane Powers with Phineas Wells, Baptist minister, officiating. She was aged 59 when she applied for a widow's pension in 1853, at which time she gave her name as Jane Chidester. Supporting data was filed in this case by John Bray (Commisary), John Davis, John Wilson, Jr., Leonard Critzer, D. Kincheloe, George Davidson, and James Little.

MARTIN, WILLIAM
Service—Virginia Va. No. 12838 No. W. 5342 and B.L.Wt. 5080

Enlisted, Albemarle County, Virginia, 1775 or 1776, and served two years as a private under Captain Dewet of the Seventh Virginia Regiment. Married Patsy Key Davidson in Nelson County, Virginia, 1789, the Rev. Darnell officiating. Soldier received pension in 1832 and after his death in 1834, his widow received pension. She was aged 74 in 1844. Supporting data submitted by William Topling and Hannah Bridgewater. (No proof that soldier ever lived in West Virginia except that his pension was paid at the Wheeling agency.)

MARTIN, REUBEN

Born, Somerset County, New Jersey, in 1748. Lived in Essex County, New Jersey, and then settled at Wheeling, Virginia. He died near Mansfield, Ohio, 1851. He enlisted in Sussex County, June 1, 1777, in Colonel Edward Martin's Second Regiment of Sussex Militia, was in Battle of Brandywine, and was shot in the right leg at Germantown; was discharged, December 10, 1777. Reenlisted, May 10, 1778; discharged November 15, 1778. Served as a private in Captain Harbaugh's company, Colonel David Chamber's Regiment, June 1, 1778, until discharged, De-

cember 1, 1779. Was a private in the Hunterdon County Militia until December 3, 1780. He came to West Virginia with three brothers; his cabin at the site of New Martinsville was among the first.

MATHENGER, WILLIAM

Enlisted from Berkeley County. Wife given aid by court order in 1777.

MATHEWS, ISAAC

Enlisted, Fauquier County, Virginia, 1777, and served six months and twenty-one days, under Captains Blackwell, James Repshaw, Major Triplett, Colonel Picket, and Generals Wayne and Washington. Received pension in Preston County, in 1833. Supporting data was filed by Colonel John Fairfax and Benjamin Mathews, a brother.

MATHEWS, RICHARD

Service—Pennsylvania No. 123679 No. R. 7028

Born, Cumberland County, Pennsylvania, February, 1753, where he resided until 1801 when he removed west of the Alleghenies. Enlisted, Chester County, Pennsylvania, February 14, 1776, and was discharged, February 19, 1777. He served with Captains Robinson, Moore, and Church; Colonels Hartley and Irvine; and General Sullivan. His company was attached to Colonel Anthony Wayne's Regiment of Pennsylvania troops in the expedition against Canada. He took part in the battle of Three Rivers, June 8, 1776, when the American Army was defeated.

Pension was issued to the soldier in Brooke County, Virginia, 1833. Soldier died March 6, 1836. His widow, Martha, died August 30, 1841, after which the only surviving child sought the pension claimed by her mother but was rejected. Supporting data was filed by Nicholas Headington and William Mahan.

MAXWELL, DAVID (Lieutenant)

Born, June 19, 1750, in Delaware. Entered the regular army of the United States as a lieutenant in Captain Skillington's company of Colonel Patterson's battalion of Delaware regulars, in 1776. Served at various times for a total length of eighteen months until his discharge from service at Morristown, New Jersey, April, 1777. He was reappointed a lieutenant in Captain Colwell's company of regulars, commissioned to repel the British along the Delaware. He took part in the Battle of Staten Island and White Plains.

Maxwell came to Harrison County in 1802, settled on a tract of 300 acres the next year, and built a home. He died there, January 20, 1820, and is buried in the cemetery on the late Guy D. Goff lands, ten miles from Clarksburg.

MAXWELL, THOMAS (Captain)

In Maxwell Gap, midway between the towns of Filbert and Elbert, Adkins District, McDowell County, Captain Thomas Maxwell, a hero of the Battle of King's Mountain, was killed by Indians. His small son was

wounded by the Indians, dying a few hours later, and was buried in the same grave with his father.

McCANDLESS, JOHN

Before the Greenbrier County Court in 1787, John McCandless made affidavit that he had served three years in the brigade commanded by Colonel Benjamin Templeton during the Revolutionary War.

McCANN (McCAN), PATRICK

Service—Pennsylvania Va. No. 16894 No. S. 18502

Pension certificate was issued to this soldier for two years service in Virginia and Pennsylvania, October 15, 1853, but was dropped from rolls, March 16, 1835. The soldier was aged 75 in 1833. A letter from a descendant, James M. Kellogg, says that Patrick and Hannah McCann lived in Randolph County, 1850. They had one child, Mary, born, June 22, 1788.

McCARTNEY, HENRY

Enlisted under Captain Stephenson in 1775.

McCARTY, ANDREW

Service—Pennsylvania Va. No. 6804 No. S. 38194

Enlisted in Pennsylvania in the spring of 1778 and served as a private two years under Captain Scott in the Second Pennsylvania Regiment, Continental Line, commanded by Colonel Stuart. Received pension in Jefferson County, Virginia, 1819, at which time he was 64 years old. Supporting data filed by James and Robert Fulton.

McCLEERY, WILLIAM (Colonel)

Born, Tyrone County, Ireland, 1741; died in Monongalia County, Virginia, 1821, and is buried in the Presbyterian Cemetery, Morgantown. He came to America, first settling in Maryland, then in Berkeley County, Virginia, and before the close of the Revolution moved to western Pennsylvania. In 1780, he was county clerk of old Monongalia County, From 1781, when Washington County, Pennsylvania was formed, to 1783 he was lieutenant of a company of Washington County rangers. Soon after 1783, he moved to Morgantown. He was given a colonel's commission and served under Colonel John Evans in defending the frontier from Indian attacks. His home on the southwest corner of High and Pleasant Streets, Morgantown, built about 1790, was standing in 1937.

His wife, Isabelle Stockton, was one of the white captives taken by the Indians when they captured Fort Neally, Berkeley County, in 1756. She was sold to a French family in Canada, released after several years imprisonment, and was wooed and won in a series of romantic incidents that are among the most fascinating of Virginia frontier stories.

McCLURE, DAVID (Colonel)

Served as lieutenant-colonel of Ohio County militia until his death

which occurred about 1788. Was one of the most influential members of the Ohio Valley settlements in both civil and military affairs.

McCOLLOCH (McCULLOCH), ABRAHAM
Service-Virginia No. S. 15534

Born, 1761; died, May 5, 1839. Records missing from the files, except evidence that adverse decision had been appealed but confirmed. Refer to letter in case of Samuel Harbert, No. 16646. Names of his children are given as follows: Samuel, Elizabeth (Smith), Sarah, Ebenezer, Abraham, Rebecca (Wilson), James, William, Margaret (Morgan), John.

McCOLLOCH, JOHN, JR. (Major)

Born, 1752, in Hardy County, Virginia. When twenty years of age, removed with his father's family to Short Creek, Ohio County. There the McCollochs became famous hunters. During the Revolution and Indian wars they served as scouts and spies. John was out under Brodhead in 1781, and under Williamson in 1782. In July of the latter year, he and his elder brother, Samuel, were scouting when they fell into an Indian ambush; Samuel was killed, and John had a hairbreadth escape from capture at the hands of the enemy.

In 1792, John McColloch was captain and three years later major of the county militia. In 1793, he commanded an important exploring trip into the region beyond the Ohio. After the border wars were over, McColloch and his wife, formerly Mary Bukey, lived on their estate on Short Creek until John's death, April 6, 1821.

McCOLLOCH, SAMUEL (Major)

One of the most widely known frontiersmen. Born in 1750, and came with his father's family from the South Branch of the Potomac, Hardy County, to the waters of Short Creek, Ohio County. He commanded Fort Van Meter on the lands of Abraham and John Van Meter, four miles south of West Liberty.

In 1777, while bringing relief to Fort Henry during one of its two sieges by Indians, he escaped from the Indians only by leaping his horse over a precipice some two hundred feet high, one of the celebrated exploits of border history. In 1779, he was in the Virginia legislature as a representative of Ohio County, and was out with Brodhead on the latter's campaign. He was mortally wounded by the Indians near Fort Van Meter July 30, 1782.

McCOMAS, JOHN
Service—Virginia Va. No. 28863 No. W. 18496

Born, October 15, 1757; died March 31, 1837. Served as a private eleven months under Captain Cravens in detachment of Virginia troops under Colonel Matthew, after enlisting in Rockingham County, in 1778. On February 21, 1786, married Catherine Hatfield in Montgomery County, under Baptist ceremony. She was the daughter of Isaac Hatfield. Pension was granted in Cabell County, September 4, 1836, and widow likewise received pension.

McCONNELL, HUGH (Ensign)

Hugh McConnell was ensign in the Ohio County militia in 1778. His sister, Rebecca, was the wife of William Shepherd.

McCORD, ARTHUR

Enlisted under Captain Stephenson in 1775.

McCORMICK, MOSES

Drafted out of Captain Cloak's company of Berkeley County militia in 1780.

McCREERY, JOHN (Captain)

Born in the British Isles, son of James McCreery. He married Agnes Crawford of Darmack, Ireland, emigrated to America, and settled in Montgomery County, Virginia. He was made captain of the fort at Staunton in 1752, and his will is recorded there, 1769.

His children, listed below, were prominent in many parts of the frontier: Sarah, born in Ireland, married James Trimble, and lived in Virginia; Nancy, married James Huston; Betsy married Major George Wilson; Mary married Colonel John Lewis; Lieutenant Colonel John McCreery, married a Miss Estill; Captain Robert McCreery, married Polly McClanahan; Jane, married Colonel Andrew Donnally.

McCUE (McKEW), WILLIAM or WILLIAMS

Served in Captain Stephenson's company. Henry Bedinger stated that he took the first prisoner in the skirmish on Staten Island, April 7, 1776. Two days later, he lost his left hand when his rifle burst. He drew a pension. He died before 1833.

McCULLUM, DANIEL (Ensign)

Born, 1754; died, 1842. Was an ensign in the second company, first battalion, York County, Pennsylvania Associators. His battalion was incorporated with the force known as the "Flying Camp," in the year, 1776; served in the battle of Long Island, and was present at the surrender of Fort Washington in November following. He lived near Coopers Rock in Monongalia County.

McCUNE, PETER

Service—Virginia Va. No. 7165 No. W. 7412

Born, 1748; died June 15, 1832. Enlisted, Pittsburgh, Pennsylvania, 1778, and served as a private three years under Captains Campbell and Lewis, Ninth Virginia Regiment Continental Line, commanded by Colonel Gibson. Married, January 13, 1781, at Ft. Richards, Monongalia County, Virginia, to Christiana McCune, with the Rev. Edwards officiating. Soldier received pension in Lewis County, in 1819, and widow, aged 72 in 1836, received pension also. They had ten children—four daughters and six sons. Supporting claims were filed for them by Adam Flesher and Elijah Runion.

Book Reviews

THE OTHER SIDE OF MAIN STREET: A HISTORY TEACHER FROM SAUK CENTRE. By Henry Johnson. New York: Columbia University Press, 1943. Pp. 263. $2.75

The thought-provoking discussion of history instruction by an internationally-known specialist in the teaching of history makes this autobiography a "must" for social science teachers and persons who have been disturbed by the *New York Times* disclosures of the history deficiencies of the American undergraduate.

Professor Johnson shows that the instructor who starts with the present and teaches history backward may or may not be effective but that he is not doing anything startlingly new. In fact, Johnson proves that, like most modern educational innovations, the approach which insists on teaching only the history which children in a particular place and at a particular time would be certain to need, is merely a revival of an earlier practice.

Having established the antiquity of the functional principle of teaching history, the author then questions the wisdom of following it too slavishly, basing much of his criticism on the possible provincialism of the functional method. For instance, if we concentrate our instruction on the history of a particular state or even a portion of that state, our emphasis is undeniably parochial. We are virtually saying to our pupils that they are different from and more important than most of mankind. Surely at a time when a lasting peace is largely dependent upon the widespread practice of global co-operation, there is much to commend Professor Johnson's definition that history should be an unbiased presentation of the long story of human development—"world history one and essentially the same" for the children of all nations.

Likewise, Johnson seems justified in his insistence that a recognition of degrees of probability is so essential to an intelligent reading of history that care must be exercised to insure its development.

Most of us will agree with the author's dictum that effective teaching "consists of getting what is taught into the direct experience of pupils," but many will wish to add that following this advice is not as easy as it sounds.

Professor Johnson did not receive his education exclusively from the University of Minnesota, Harvard, Columbia, the Sorbonne, and the University of Berlin. He is fully aware that his formal education was richly supplemented by a varied vocational experience which included pioneer farming; teaming; drug, dry goods and bank clerking; life insurance selling; newspaper reporting and editing; and teaching students at all age-levels. The strong probability that his success as a teacher can be partly explained by his wide vocational experience leads one to hope that some day social science teachers will be sufficiently

well-paid to justify school authorities in insisting that they have vocational experience before being appointed to teach.

Teachers of children with foreign backgrounds might profitably read Swedish-born Henry Johnson's description of the inferiority complex he had as a grade pupil because he was not American-born. Surely we will agree with him that an effort should be made to prevent such pupils from feeling ashamed of their frequently culturally-rich heritages.

In view of the great influence of Columbia's Teachers College, Johnson's description of its inter-workings, based on thirty years of active association will be valued as an inside view by most people with an interest in education.

Although *The Other Side of Main Street* will appeal primarily to teachers and parents, it will attract some readers who enjoy biography flavored with gentle humor. It will be welcomed also by those who are heartened by the assurance that the small cities and towns of America have a more wholesome side to balance that depicted so realistically by the Sinclair Lewises, the William Faulkners and the Theodore Dreisers.

Mary Washington College CARROL H. QUENZEL
Fredericksburg, Virginia

GOLDEN YEARS IN RETROSPECT. By Mrs. N. R. C. Morrow, Charleston: The Charleston Printing Company, 1942. Pp. 244. $1.00

Autobiographies of teachers are few, because, perhaps, those who give their lives to the education of youth are either too absorbed in this important task or are too modest to think that the world or any considerable reading public would be interested in the unglamorous life of the teacher. E. H. Gregg's *Itinerant Teacher* and Bliss Perry's *And Gladly Teach* are too well known autobiographies of teachers that have appeared in the last decade. Mrs. N. R. C. Morrow of Fairmont, West Virginia, has added another to this list in her recently published *Golden Years in Retrospect.*

It is pleasant in a world darkened by the black clouds of war to look back with Mrs. Morrow over the sunlit days of her interesting and active life, now golden in recollection.

From the play-places of her early childhood on a farm in Hancock County, West Virginia, through her busy life as a homemaker, teacher, traveler and crusader, to the quiet of her now happy hours of professional inactivity among friends and pleasant memories, Mrs. Morrow found 'earth crammed with heaven and every common bush afire with God.'

Golden Years in Retrospect is the story of one who loved to teach, was a devoted wife and foster mother, an incurable traveler and an ardent crusader for civic reforms. Throughout her life her interest in people, her love of literature, her appreciation of the beautiful, and her faith in "The Eternal Goodness" filled her days with the joy of living. She has loved and laughed, and worked and played.

Although now compelled because of declining physical strength to

slow down in her civic and social activities, she finds much in this virile time to make life worth living. Currents of joy sweep over her as she reflects on days lived and loved, undimmed by the mist of time.

Memories of the cherry trees along the lane fence in Hancock County, the trundle bed, the family cat which sometimes substituted for a hot water bottle for the children's feet, the old bureau which served as a desk when she played at teaching school, the austere standards of the Calvin faith that kept the Sabbath sacred, the cool brook for tired feet to wade in, gathering eggs or searching for a turkey hen and her wandering brood, the blazing winter fire and blinking tallow candles are vivid memories of happy childhood days on a farm where the sunshine was shadowed at times when death's grim presence startled her youthful heart.

Of her early school days she remembers little except the recess periods when the children played Prisoner's Base and Tag, the one story school building and two of the teachers who were kind and interested in the health of the children as well as in the development of the mind. Her first day as a teacher is still vivid in her memory.

Her ambition to teach and her desire to contribute to the family funds were realized when she received an appointment to teach in the primary grade at the New Cumberland School. During her teaching she continued to study and later was graduated from Beaver College. Two years later she was appointed to teach in the Fairmont Normal School, then housed in what is now the Newspaper building in Fairmont. Here she organized a Shakespearean Circle to add to the then neglected cultural and social opportunities of the students.

Among her richest memories are her experiences as a teacher in this school, during which time she served as head of the department of English and as acting principal. She was wedded to her profession and gave her life to it except for the few short years that she presided over her happy and hospitable home as the wife of Mr. George Morrow whose ardent suit for her love she had resisted for a long time. Reluctantly she gave up teaching. She had plead her love for her profession, but capitulated when Mr. Morrow said, "I would rather have *your* friendship than the *love* of any other woman." After Mr. Morrow's untimely death, she returned to teaching — continuing to study at Columbia and Chicago University.

For two decades she taught under Dr. Joseph Rosier, president of Fairmont State Teachers College, to whose reasonableness and consideration she attributes those very happy years in the classroom. Among her most pleasant memories are the warm friends among the faculty and the devoted and considerate students at the college.

Mrs. Morrow loved to travel. Her life as a teacher was enriched by her experiences in summers spent in Europe. Her love of the sea, the choice spirits she met, the grandeur of the scenery, art collections and literary shrines, surprise at the marvels of Europe seen for the first time and the exhilaration of revisiting familiar places — all are enshrined in her memory.

But more pleasant to recall than the magnificent views of the snow clad Alps, the solemn impressiveness of the Passion Play or the indescribable grandeur of Matterhorn, are the friends she made. Even among strangers who spoke a foreign tongue she found fine souls. She regretted the handicap of not knowing the language of the countries visited and vowed that if she had her life to live over she would learn a half dozen languages.

While she loved to travel and still has the pleasure of her travels in retrospect, she loved to teach more than she loved to travel. It took moral courage to "put off the armor, the battle done"—to retire from teaching. There was a strange commingling of reflections. In her farewell address to the students at Fairmont State Teachers College she reminded them that the Marathon runner does not look backward. Orpheus suffered for looking back. Some of the past is best forgotten in Lethean waters. But looking backward can be profitable to show advancement by comparison and to enable one to appreciate the present.

Mrs. Morrow is not living in the past. To her the past is a garden whose gate is closed, but the flowers are still blooming and she can linger at the gate and look tenderly, lovingly, or perhaps sorrowfully, at its tangled memories.

The path she trod was pleasant. The heritage of the years—not forgotten years — have enriched the days of her professional inactivity and shed a mellow light on the path ahead. As she faces the lengthening shadows of the future she finds life challenging. There are so many causes that need assistance, so many wrongs to be righted that time does not hang heavily on her hands. The devotion of friends, the winsome smile of lovable great grandchildren, her ageless interest in the classics, in music and the drama and world events help her to adjust to leisure days. Her faith in God and the memories of a happy, useful life with all its rich experiences sustain her in the hysteria of a war-torn world where tenderness and love seem outmoded. Confident, she waits beside the sea lit by the golden rays of sunset.

West Virginia School Journal — CLARA LYTLE
Charleston, West Virginia

LINCOLN AND THE PATRONAGE. By Harry J. Carman and Reinhard H. Luthin. New York: Columbia University Press, 1943. Pp. 375. $4.50.

This is a book which should have wide reading among those who do any thinking about the problems of government. Not that it is an easy book to read. It plods — in many places. There is much detail that could have been omitted, too much proving of facts already established. And yet it has great value for the man who seeks to take an intelligent interest in his government. Too often such a man demands that the President "should be a statesman, not a politician," meaning by that that he must be what Jacob Riis said Theodore Roosevelt refused to be, "a solitary

peak of abortive righteousness." But in government by party — which party Professor Morse of Amherst used to say was "a substitute for revolution" — there must be a party organization, if the changes necessary from time to time are to be made without blood. That means that those who bear the party struggle must have their recompense. Since such reward cannot be in money it must be had in offices. Further to insure the success of the party's program — on the basis of which it was chosen to carry on the government — it is necessary that it be administered by those who believe in it. If the government were to be entirely in the hands of an irremovable civil service, we would most likely be treated to a spectacle of greater inefficiency than we have ever had under the present condition of party change. It goes without saying that there must be a civil service to act as a check on the spoilsman, but there must be also a way of change in office bearers to insure the success of the program approved by the electorate. So that the American Presidency requires that he who assumes it shall be both Statesman and Politician, with at once a vision of his time and its problems, and that skill in the management of men which we call political. That in supreme measure Lincoln was and it is well for the country that he was. And before we make the mistake of picking a military hero for the White House as a result of this War it is well to ponder his ability to handle this dual role.

Lincoln came to the Presidency under exceedingly difficult conditions. The party that had called him to the leadership was made up of two widely separated groups — the old line Whigs and the strangely assorted Radicals. A future governor of Massachusetts was to write of it to one of the foremost Republican editors: "Made up of somewhat diverse antecedent fellowships and associations, we can nevertheless move on in a solidly harmonious column." There was more hope in that judgment than present fact. That "solidly harmonious column" was to have many upsets and to throw off some of its diverse elements before it became the closely knit Republican organization which held power for so many years. But while the leaders of these various groups were still jealous of one another, and some openly hostile, the country found itself in the midst of the most serious crisis of its career as Lincoln took the oath that March day of '61. A dying economic system, which had held control for long of the nation's political life, having at last been thrust from power, was threatening the nation's existence with Secession. Lincoln had to meet that threat, he had above all to preserve the Union; and to insure his program for the doing of it, he had to hold the loosely knit party together. He did so, and he used, as he had to use, the patronage as an instrument to that end, and his success is another demonstration of what a statesman can do when he has the political gift.

Furthermore his term began "in the halcyon days of the spoils system and when pressure for a clean sweep on the part of the victors had never been more insistent." The threat to the Union and the excited temper of the hour made it easier to believe — where belief was wanted — that every office-holder was "disloyal" and should be replaced by a "loyal"

man. Such was the combination of circumstances which made possible the "most sweeping removal of Federal office-holders up to that time in American history."

But it imposed an intolerable burden on Lincoln. As the War went on and its grave problems grew graver, problems which only he could meet, that he was compelled to worry over the comparative merits of this man or that for appointment as consul in some banana port on the Caribbean must have fretted him greatly. It would be interesting to know how many lines on that deeply lined face of '65 were caused by consuls. It is little wonder that he burst out to a friendly Senator after his second election: "Can't you and others start a public sentiment in favor of making no changes in office except for good and sufficient cause? It seems as though the bare thought of going through again what I did the first year here, would crush me." But there was no respite. "From the time of his election to the eve of his assassination Washington was filled with seekers of Federal jobs who literally lay in wait for him."

The authors tersely sum up the result: "His wise use of the patronage in holding the party together was a necessary antecedent to the formulation of any statesmanlike policy concerning the nation. Many Lincoln admirers find it distasteful — perhaps unbelievable — to recognize their hero in the shrewd practical politician that he was. But to witness how as a politician, he utilized the patronage in holding together these diverse conflicting factions in a common purpose — the preservation of the Union, the success of his administration, and the rewarding of the party faithful — is only to enhance the greatness of Lincoln . . . In being a competent politician he became a statesman."

Morgantown, West Virginia William E. Brooks

State History as Featured by the Press

MAGAZINES:

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THE MISSISSIPPI VALLEY HISTORICAL REVIEW (June, 1943), *The National Park Service Program of Conservation for Areas and Structures of National Historical Significance*, by Alvin P. Stauffer and Charles W. Porter.

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CHARLESTON DAILY MAIL, *Yank Chieftian in Sicily* [Lieutenant-General Patton] *Son of Charleston Native,* July 19.

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GRAFTON SENTINEL, *Charles Brinkman Concludes His Series on History of this State,* June 3.

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MOUNTAINEER (Ripley), *Census of Jackson County, Virginia, 1850,* compiled by Eunice Proctor Perkins, June 4, 11, 18; July 23, 30 (all from EARLY PIONEER DAYS IN JACKSON COUNTY, a serial by Tommie Sewell).

THE PHILIPPI REPUBLICAN, *Shot Fired by Woman* [Mrs. Humphreys] *Prevents Bloody Massacre in First Land Battle of Civil War Here, June 3, 1861,* June 3.

RAVENSWOOD NEWS, *Unusual Given Names Used by Families Here in 1850; 1850 Census Notes,* by T. A. Lockhart, June 3, 17, 24.

WHEELING INTELLIGENCER, *Mrs. Eliza Gawthrop in 99th Year Dies in Grafton; Last Daughter of Veteran of War of 1812; Was Relative of General "Light Horse Harry" Lee,* June 10.

WHEELING NEWS-REGISTER, *National Road and "Pike" Boys Linked Up With Early History; Year 1818 Marked Opening of National Road* (article lists stage coach and covered wagon drivers), by Peter C. Boyd, May 30; June 6; *Small Craftsmen Had Place in the Early Days of Wheeling,* by Josephine Jefferson, July 18.

WIRT COUNTY JOURNAL (Elizabeth), *List of County Commissioners, Members of Legislature, Assessors,* June 11; *List of County Officials Since 1863,* June 18; *Sketch of the Full Family,* June 25; July 2, 16, 23, 30; August 6; *"Tecumseh,"* July 9; *The Stewart Family,* August 20, 27 (all from PIONEER HISTORY OF WIRT COUNTY, a seriel by Tommie Sewell).

PARKERSBURG NEWS, *Old Browse Mansion* [Near St. Marys] *Will Be Remodeled for Dormitory Use* (history of mansion), by Susan Minnick, July 4, 11; *History of the Shultz Community,* July 11; *Early Oil History in Washington County, Ohio, Is Indeed Interesting,* July 25; *History of*

the Volcano Community, August 8, 15; *History of the '1884' Flood*, August 22 (unless otherwise credited, from RAMBLING RAREBITS, a column by Cordelia Moellendick, *Norman F. Kendall* [Grafton] *Genealogy Has Wide Distribution* (from THE BROADER HORIZON, a column by Minnie Kendall Lowther), August 22.

CHARLESTON GAZETTE, *Five Generations of Wrights, Kanawha Rivermen, Produce Nearly 30 Steamboat Captains, Pilots*, by W. H. McGinnis, August 22; *Morris Harvey College Supplement* (gives history of college, service honor roll, and biographical sketch of benefactor, Morris Harvey), August 29.

Recent Accessions to the State Department of Archives and History

On Being a Real Person. By *Harry Emerson Fosdick.* (New York and London, Harper and Bros., c1943, pp. 295.)

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The Doctors Mayo. By *Helen Clapesattle.* (Minneapolis, The University of Minnesota Press, c1941, pp. 822.)

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Families Directly Descended from All the Royal Families in Europe and Mayflower Descendants. By *Elizabeth Rixford.* (Burlington, Vermont, Free Press Printing Company, c1932, pp. 175.)

The Early History of the Stricklands of Sizergh. By *Lee S. H. Washington.* (Boston, Rumford Press, c1942, pp. 109.)

James Hall, Literary Pioneer of the Ohio Valley. By *John T. Flanagan.* (Minneapolis, University of Minnesota Press, c1941, pp. 218.)

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Picture of the Desolated States and the Work of Restoration, 1865-1868. By *J. T. Trowbridge.* (Hartford, Stebbens, 1888, pp. 690.)

A Brief Biographical Dictionary—1883, By *Charles Hole.* (Hurst and Company, pp. 497.)

THE AMERICAN YEAR BOOK, 1942. (New York and London, Appleton and Company, pp. 1052.)

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WILLIAMSBURG, TODAY AND YESTERDAY. By *Grace Norton Rose.* (New York, G. P. Putnam's Sons, c1940, pp. 76.)

HOW TO WRITE. By *Stephen Leacock.* (New York, Dodd, Mead and Company, c1943, pp. 261.)

WORKS OF PROSE. By *Heine Heinrich.* (New York, L. B. Fischer, c1943, pp. 346.)

JEWISH PIONEERS AND PATRIOTS. By *Lee M. Friedman.* (New York, Macmillan Company, c1943, pp. 430.)

GIFTS TO THE MUSEUM:

ADRIAN DAVENPORT BOOK . . . for West Side of Opeacon Creek and West Side of the Warm Springs Road. Doner: Braxton Davenport Gibson, Charles Town, West Virginia.

This book was kept by Adrian Davenport, Deputy Sheriff of Berkeley County, Virginia, and contains a list of taxpayers of that County and the amounts of their taxes, for the year 1790, in that part of the County on the west side of Opeacon Creek (also spelled Opequon) and the west side of the Warm Springs Road. Adrian Abraham Davenport was born in 1759 and died in 1841. He is buried near Morganfield, Union County, Kentucky.

Adrian Davenport was the brother of the doner's great grandfather, Major Abraham Davenport.

INDIAN JACKET. Doner: Mrs. W. R. Estill, R. F. D., 1, Box 28, Charleston, West Virginia.

This leather jacket, lined with red, was made by members of the Blackfoot Indian Tribe in Montana for Cornelius S. Masten, C. E., who was superintendent of a silver mine near Butte, Montana, at that time.

Contributors

Charles H. Ambler, head of the Department of History, West Virginia University. For biographical sketch see Volume II, page 93.

Carrol H. Quenzel, for several years a member of the Department of History, Morris Harvey College; now a member of the Department of History, Mary Washington College, Fredericksburg, Virginia. For biographical sketch, see Volume II, page 263.

Clara Lytle, assistant editor of *The West Virginia School Journal.* For biographical sketch see Volume IV, pages 71-72.

William E. Brooks, pastor of The First Presbyterian Church, Morgantown, West Virginia. For Biographical sketch see Volume IV, page 231.

Editor's Page

History has ever tended to place its wreaths of laurel on the brows of the nation's warriors, recognizing them as the saviours of civilization. Too few pages have been devoted to the great army of thinking men and women who made that civilization possible. Not that any one would deny the man who fought and died on the field of battle in order that others might live a more abundant life his bid to fame; but when the recording angel opens his "book of gold" and shows the names enrolled therein, the humble Abou Ben Adams who worked unceasingly to foster education for the masses will surely find their names somewhere near the top of the list. For it has been wisely written: "But to elevate the masses, to pour light upon their paths that they may find the ascending road, to dignify their toil, to enlighten their understandings and purify their hearts, is the highest gift they can receive through the mediation of man, and the noblest purpose, for it includes all other purposes which can actuate those who seek to do good."

It is with a keen sense of pride that we note the interest of leading Virginians in public school education in the first half of the nineteenth century as manifested in the activities of the educational conventions held in 1841. It is with even a keener sense of pride that we note that the first of these conventions was held at Clarksburg, a convention "composed of one hundred fourteen delegates from sixteen counties, all but four of which are now a part of West Virginia."

It was in the Clarksburg Convention that leading educators of the day endorsed a school program that incorporated all the best parts of our present-day educational system and philisophy. Declaring "we want schools for all at the expense of all," these pioneers in education sounded the keynote responsible for all that is great and strong in our na-

tion today; for no nation can long survive that isolates its people one from the other; that tolerates class consciousness; that takes literally the Biblical passage: "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath."

It was for them that "hath not" that the leaders of the Clarksburg Convention were thinking and working, and for whom they laid down a plan, which, if followed at that time, would have accelerated the progress of education in the Commonwealth of Virginia to such an extent as to make her future progress inconceivable. West Virginia would today be leading the list instead of trailing in educational matters, if only the political leaders of the time had been willing to keep pace with the educational leaders; but in that great convention, as in many that have followed, the more advanced ideas were "laid on the table." During the one hundred years which have elapsed since that time, these ideas, one by one, fought their way into the public consciousness. Many of them gradually and slowly were accepted as fundamental to the public school system as we know it today. At that convention was proposed a system of district schools, supported by a tax on property; a superintendent of schools for the state; the establishment of normal schools "for the education of schoolmasters"; the creation of a permanent school fund; pensions for teachers with thirty years service in the primary schools; the use of libraries and lyceums; the creation of high schools; local control of the schools; care of indigent children; federal and state aid; and "female" instruction. If this plan for a system of public schools had been adopted in 1841, just how far could we have advanced in the century that has passed? How many of the ills which the West Virginia system of education has suffered can be laid at the door of the miscarriage of the great human purpose that actuated the Clarksburg Convention of 1841?

Not only did the delegates at that convention show they knew what constituted the mechanics of a public school

system, but they also showed they had a keen insight into what constituted a living culture. They deplored the Prussian school system that tended to destroy individualism and to create machines, and contrasted it with the schools of the Republic dedicated to the task of elevating the individual; they asked for "such architecture and building sites as would tend to make their schoolhouses centers of civic pride," knowing full well that once a man buries his roots in a region centered by the schoolhouse of his youth, that man has found a settled way of life which is in its very essence America.